

DEVELOPING BUSINESS INTELLIGENCE AMONG
CHURCH LEADERS FOR STRONGER
CHURCH ADMINISTRATION

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ABSTRACT

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The context is Canaan Baptist Church, in Washington, D.C. The problem considered is establishing financial and spiritual growth of the church through business opportunities. This project explores the leaders' business mindset and awareness. It was hypothesized that all participants will learn more about business intelligence and best business practices after participating in the quantitative study. The study will explore knowledge and mindset prior to and after the presentations. Those results will indicate what members learned and their motivation toward business savvy and progressive mindsets. Further those results will give greater insight on our members' such as computer skills and experiences.

ACKNOWLEDGEMENTS

“To God be the glory for the great things He has done.”

Many, many thanks to my D.Min. team for providing unwavering support and guidance. I am grateful to my mentors, cohort, Professional Associates, and editor. A special shout-out to my talented and tenacious team leader who has gone above and beyond to guide and encourage me since the beginning of the program. I appreciate her attention to details and reminders to “trust the process.”

To my Canaan Baptist Church family – many thanks for your patience and support throughout this journey. I appreciate the “proofreading team” for the feedback and encouragement. The sessions and lessons experienced by our leadership team were powerful and your participation made the difference!

DEDICATION

This work is dedicated in loving memory of my beloved Dad, the late Deacon Larry Owens, Sr. who started this D.Min. journey with me. I am forever grateful for his inspiration and love.

INTRODUCTION

The ministry focus is inspired greatly by my spiritual journey of being a pastor and business owner. It is also deeply rooted in my precious, proud, painful, and powerful family experiences from birth until the present. From as early as I can remember my grandmother and parent made sure that I was immersed in rich church experiences. There was no way around it! I learned a great deal about the Bible, but also about church business. I saw first-hand the impacts of effective strategic planning and the lack thereof. Chapter 1 will focus on this journey as well as the context of the project.

Chapter 2 focuses on the relevant biblical components. The biblical foundation of this document explored two powerful pericopes that support the importance of having a business mindset that involves quality leadership, strategic planning, passion, and purpose. The Old Testament text is Genesis 41:25-37 in which Joseph's plan of delivery and prosperity saved a nation from famine and poverty. The New Testament text comes from the book of Acts 6:1-7. There, the apostles arranged for seven leaders to be selected to settle a dispute and lead the people.

For the Old Testament selection, the forty-first chapter of Genesis, Joseph had a talent for deciphering dreams. Even while in prison, Joseph's ability to interpret dreams were realized. Joseph interpreted the dreams of two fellow prisoners. He also had a vivid dream that explained what was to come in the land as it related to famine, food and scarcity. He accurately relayed the symbols in the dream to a future time of abundance

that would be followed by a time of great famine. Eventually, he was revered as successfully managing the food crisis.

Joseph was eventually rewarded for having and sharing his gift by being released from prison and appointed overseer of Egypt. In these prosperous times he stored up the abundant harvest to prepare for the tragic, famine times ahead. This strategy enable survival among the people.

The New Testament text was the sixth chapter of Acts which centered around seven leaders being chosen to serve and respond to a crisis. It presents a problem-solving situation. Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution of food. These sometimes grieving and helpless women, who were no longer married were often impoverished and dependent on others to help with basic needs. For them to be overlooked for meals was considered rude and unholy. Therefore, a discord in the community came about due to them not being fed during the common meal.

The third verse of the text suggests that the disciples choose seven honest and capable men to oversee this process to make sure there is equity in the serving. On the surface, it appeared to be a simple problem involving some of the widows in the church. The bigger issues around discrimination began to surface and surely the outcome could have been disastrous, but with great leadership and a plan in place the widows' needs were satisfied.

The reason for the oversight of the widows is not clear. Some suggest that due to the growth in the church the Hellenistic widows were overlooked. There is no indication of food shortage, rather a flaw in the management system. Once the overseers were selected a plan was created and executed.

The selected passages from Genesis and Acts clearly suggest the importance of quality leadership in the church setting; which is directly related to morale and the business success within the church. The traits and qualities needed for the assignments must be made clear to all involved. If she or he has not exemplified discernment, wisdom, good reputation, the Holy Spirit and a desire to serve it would be important to

seek others who possessed these characteristics. Once selected, the leaders must be trained on best practices and informed of their expectations and follow through to be effective for present and future ministry.

Religion is closely intertwined with economics. The historical foundation, explored in Chapter 3, focuses on the economic ideas that supported the church including the concept of division of labor, slavery, and fundraising with pew rentals. The idea of tapping into talents and gifts were deemed a significant strategy by Thomas Aquinas. Therefore, the chapter highlights the life, works, teachings, and beliefs of Thomas Aquinas. He was a medieval theologian who studied and followed many approaches from Aristotle.

Aquinas recognized that gifts, talents and skills varied among people. Therefore, it only made sense for tasks to be divided among those who could contribute in some way. To plan allowed more to get accomplished, effectively. In addition, fewer would experience burnout. This economical approach allowed time, money and energy to be used wisely. While division of labor was a considerate and fair way to propelled the economy, slavery was not.

The inhumane and demoralizing institution of slavery also provided workers for countless societies. These humans, subjected to harsh living condition and various forms of abuse were also considered slave-owners' property. They were sold, donated, exchanged, leased, and even stolen. Slaves worked hard for the slave-owner's benefit and therefore the economy was boosted. While the communities benefited from slaves' so did the church. Slave owners had greater income due to the slaves' work and were able to support the edifice financially, more.

Slavery was not the only form financial means to sustain the church edifice. When churchgoers rented the pews it further fueled financial growth. Reserving seats through payment ensured a preferred space for a family, guest, or person. This concept, that began during the Middle Ages, allowed churchgoers to not only choose where they wanted to sit but it distinguished financial statuses as the more expensive seats were at the front.

These are only three examples of early efforts to boost the economy, even at the cost of human rights and ethical concerns being overlooked. Fundraising efforts continue today that comply with laws and are morally more accepted. Division of labor has been continued during Thomas Aquinas' era and support a healthy form of collaboration.

In Chapter 4, the theological foundation simply focuses on ecclesiology which is the personality of the church. This concept studies the church from the inside out to understand its strengths, weaknesses, needs, assets, and potential. Ecclesiology is that theology subgroup that suggests reflection and introspection to snapshot the current state of the church. This is essential when looking at growth, exploring how people think, as well as, planning for financial stability and sustainability through a business approach.

Great theologians, such as John Wesley, William (Bill) Easum, and James Cone have explored the economic influence of the church. Their work, which is described in chapter 4, implies the necessity of organized approaches to solving problems in the church which consider cultural influences, economic empowerment, and effective leadership.

There are many non-profit organizational models that have a history of providing support in the community and maintaining stability and sustainability over the years. The

YMCA is one of those groups, highlighted in Chapter 5. Also, included are the principles recommended by Dale Carnegie and Dave Ramsey. The finally theoretical approach highlighted is from Rev. Anthony Maclin who describes business practices through the church he pastors, The Sanctuary at Kingdom Square.

The YMCA, affectionately referred to today as “the Y” is really an acronym for “Young Men’s Christian Association.” It was founded in London as an escape for men to have Bible study and a break from some of the conditions in the city. Eventually this organization expanded across the world.

The YMCA responded to periods of crisis such as during the Civil War. President Lincoln recruited 5,000 people who were nurses, doctors, and other volunteers to provide medical services, food, and clothing as well as to teach soldiers to read. During the last year of the Civil War, Richmond, Virginia encountered tragedies and great destruction. During the summer of 1864, the Union Army attacked Petersburg, a town about twenty-five miles south of Richmond. Since it was a transportation hub for supplies, the stability of the Confederates was becoming weak. The confederate demolition teams wanted to deny supplies to the Union army so they burned stores and warships. The fire eventually got out of hand and destroyed tobacco warehouses, businesses, homes, and more. This was devastating to Richmond and required all-hands-on-deck to restore; including help from the Union commanders, after the Confederate soldiers surrendered. Food and supplies were scarce. Earlier in the war, the YMCA created the U.S. Christian Commission to assist. This group was instrumental in getting food to those in need as the city rebuilt.

Over the decades the YMCA had many programs, camps, athletic opportunities, Bible studies, and resources that were mostly geared towards white men. However, a Rosenwald grant, in 1910, allowed twenty-five African American YMCAs to be built in twenty-three cities. Those Y's included clean, safe dorm rooms, and eating facilities, which were helpful to Black travelers, especially servicemen, during this segregated and discriminatory era.

Despite institutional racism, during the Civil Rights Movement, many of the black Y's were meeting places for organizing marches. In 1967, racial discrimination was banned in all YMCAs. For communities, church, and even other organizations the Y was pivotal. The Y's foundation was built on volunteer leaders and throughout their existence quality leadership has been essential to the organization's long-lasting structure. Their organization has identified community and programming needs, trained staff, and prepared for the future of the YMCA. This is similar to the business structure of a church in that training, accessibility, and program management are essential for success.

Dale Carnegie shared many concepts centered around how one treats other people. To foster growth in the church means starting with relationships and kindness. Dave Ramsey's work focused on helping people reach financial goals through behavioral change. The final highlight of Chapter explored a real example of a church that has business endeavors.

Chapter 6 presents the project and results. The components include pre and post tests and a workshop, as the vehicle of information to a group of church leaders. This project provided more in-depth information on the leaders who participated, their mindset, perceptions and true growth through the workshop.

These historical, biblical, theological and theoretical examples support the notion that churches have and have had over hundreds of years, business operations. The leadership determines how effective the operation is. This was noted during the famine in Joseph's day, widows who felt neglected, medieval usages of slaves and pew rentals. This is seen through community organizations and theologians' perspectives. Since business practices are naturally a part of our church infrastructure, it is important to provide effective training so that leaders are prepared to lead, inspire, educate and spiritually feed the congregation and community.

CHAPTER ONE

MINISTRY FOCUS

Strategic planning for the 21st century church and beyond is the theme for my project. The hypothesis is that churches do not “expect the unexpected” as the old saying goes. They hope for the best, but do not plan for the worst. They are being positive, but not realistic. When this lack of planning is generational, progress and growth are stifled.

My motivation for exploring this topic came from two sources. One is my twenty-year experience in the funeral industry. I have encountered countless families who did not prepare financially for funeral services, invest in policies, or create a Will, for example. The other poignant example is from my childhood church experiences, as I watched my once thriving home church eventually deteriorate into the current state of a dilapidated building, unclaimed. In both settings, I observed how poor planning could lead to devastation, stress, tension, and even structural demise.

My family and church background can shed light on my early church and childhood experience, which is a foundation for my project. Born in Lynchburg, Virginia on a beautiful Sunday, July 6, 1975, I blessed the lives of my parents, Cynthia and Larry, Sr. Although their marriage only lasted about a year after my birth, they, along with my Grandma Scottie, were instrumental in my social, physical and spiritual upbringing. At the tender age of two, I moved with my mother to Baltimore, Maryland as she began a fresh start. From

that time until I was six years old I travelled back and forth between Baltimore and Lynchburg. I experienced my parents' custody battles and even sat in court hearings. Things became complicated when two states and their different court systems became involved. In Maryland, the judge refused to hear the case because I was living in Virginia and he felt it should be a determination made there. So, that prompted my mother to relocate. Eventually my mother returned to Lynchburg and the custody battles continued there.

At such a young age, it was uncomfortable and unfair for judges to ask me with whom I preferred to live. I wanted to live with my father and stepmother, but did not want to hurt my mother's feelings. My Dad tried to prove how my mother was unfit and my mother tried to prove how my Dad was unfit. I ended up letting a judge know that I wanted to stay with my grandmother. I spent most of my childhood in my mother and grandmother's care with frequent visits to my Dad's home; about two and a half hours away. Grandma Scottie was such a calming force during the custody battles. She was the quintessential diplomat. She never talked negatively about either parent; nor criticized openly (to me) their choices. Her focus was remaining neutral and fair. She also wanted what was in my best interest.

Nevertheless, these were confusing, scary and painful times. Grandma Scottie seemed to be the only person who had the ability to explain to me what was going on at this time. She did not try to justify anyone's motives. When I asked my mother or father about their relationship or the custody issues they would not answer the question, but rather use that time to defend themselves and their agenda. Often, I felt torn to make a

decision between living with and agreeing with my mother or my father and this was difficult to avoid, heartbreaking, and sad.

When life seemed most confusing my grandmother was the one who reestablished balance in my life with words of wisdom. She told me that both of my parents loved me and God also loved me. When I was confused, she told me that she understood my confusion and so did God. It was at this early age when she introduced me to God and told me to let Him be my strength. Many days and nights I remember my grandmother praying for me and with me. It was during these times that God became real to me.

Grandma Scottie was a protector. She would not allow my parents to argue around me when my Dad came to pick me up from Lynchburg, for example. She shielded me as much as she could in ways I was not aware of, and for that I am so grateful. In fact, throughout my life God has put various people in place, at various times, to be a shield from dangers seen and unseen. His generous grace and marvelous mercy has truly followed and kept me. Life with Grandma Scottie consisted of a lot of time in our church, Good Samaritan Church of God in Christ. She had retired from the field of nursing and at that point devoted even more time to the church. I did not play in the neighborhood much or go to many kiddie social events since we attended church at least four times per week. Grandma Scottie was a trustee and on the Mother's Board. The Mother's Board is one step up from deaconesses. They run the church! Grandma Scottie, along with her sister, and best friend, Ms. Tinsley were key to the Mother's Board operation. It was clearly known that Grandma Scottie was the head of the Mother's Board and was well respected. People, young and old, sought her for motherly advice. Upon entering a room, the sanctuary or even the church parking lot, Grandma

Scottie's presence demanded attention. In fact, through her in that role I learned that it is better to have influence than authority. Deacons, elders and others had authority but when she spoke she was dignified and respected and she had great influence and purpose.

We were a "moaning" church (which I guess could be spelled "mourning.") The term "moaning" meant that now and then there was excessive humming that was drawn out and maybe preceded or followed by a prayer, testimony, or song. As a curious young lad, I one day asked my great Uncle Charles, who was pastor, why the members all "get happy" at the same time every week. "Get happy" was when they caught the Spirit and they might yell, run around the church, jump, shout, speak in tongues or any other emotional expression. He jokingly said to me, "it don't make no difference because they not screaming about you." Then he went on to explain that sometimes when the spirit moves, the words just do not come out.

In the 90s Good Samaritan's membership dwindled and church operation ceased in 1999. This was my first awareness of the importance of effectively and strategically operating a church as a business. My observation of watching the decline and eventual dilapidation of my home church was devastating, but also my inspiration for the Doctor of Ministry project. Regardless of denomination a plan for sustainability has to be in place and Good Samaritan lacked this. The Church of God in Christ (COGIC) is "owned" by the "mother church" in Tennessee. Branches of the COGIC structure have mandates and dues to operate. The church belongs to them, but they expect churches to maintain independence as it relates to land, ownership, and taxes to name a few.

My mother was called to ministry and was interested in taking the lead of Good Samaritan but the COGIC church would not allow female preachers. Therefore, she

moved to open her own church in November 2000. The city of Lynchburg told grandma, as her health weakened a few years ago, that she needed to knock it down but Grandma Scottie refused to get involved, stating that it belongs to the mother church. Observing the impact of poor planning and miscommunication opened my eyes to the importance of good business practice in the church.

It was exciting to move from home and into my own apartment, upon enrolling in the only Mortuary program in Virginia, at John Tyler Community College (JTCC). I successfully completed all requirements on time and was proud to earn an Associates of Applied Science degree in Mortuary Science in May of 1995. As a graduation gift, my Dad gave me a trip with my cousin to Puerto Vallarta, Mexico. I recalled sitting on the beach looking out at the breathtaking sunset. To most people this would be considered extremely peaceful, but I cried. For some reason I felt so unhappy, discontented and incomplete. I remember trying to fool myself by saying that I was crying because I was thankful for my recent accomplishments however my soul was burdened and my spirit at a point of unrest. I could not seem to figure out what was I missing. As I questioned my emotions, I remember thinking to myself that I must be crazy. My parents and grandparents would have killed for a chance to be on a getaway like this at twenty-one years of age. I was in a beautiful foreign land, away from home, relaxing, all expenses paid, and heading into the career I had loved since I was eight years old.

However, life still seemed so incomplete. It was on that beach that I realized there must be some greater works that I had to do. I would not say that I accepted my call at that moment, but I realized that the goal I had set for myself and the career that I had

chosen was not the end of my works. There was a greater calling and I just needed to pray for clarity and direction.

In my personal call to ministry experience, I am not able to proclaim that I had an out-of-body experience; neither can I say I saw lighting flash and heard thunder roar. However, my distinctive indication was that trivial, meaningless, and incomplete feeling that I had when I did not do as God had embedded in my spirit to do. It seemed that after that point I looked at life differently. I looked at my work differently. I still loved my funeral director position, but that drive and desire was altered with more focus on ministering to the bereaved.

Before this point, working in the funeral home held my interest because of the glory of the job, but soon my focus changed on becoming a servant to the people and to help people through this difficult time. I found myself becoming more active in the church. I worked as a Young Adult Advisor, and as a Sunday school teacher. Also, I rejoined a choir, and served on the Bereavement Grief Counseling Ministry.

By April of 1996 I became the youngest duly licensed Funeral Director and Embalmer in the State of Virginia. I felt the need to get a Bachelor's degree and it only seemed fitting to choose a Business major. When, I applied at Virginia Commonwealth University, I entered as a junior but soon found out that most of my JTCC credits would not transfer, and that would demote me to a freshman. While disappointed and ready to give up that educational goal, a career advisor asked me about my goals and plans. I mentioned that I might want to go to seminary one day. He recommended that I apply to the Religious Studies department since they were likely to accept more credits. This turn of events worked in my favor and I enrolled in that department as a junior and eventually

earned my Bachelor of Religious Studies degree in May of 1997. After which I earned my Masters of Divinity degree from Virginia Union University Samuel DeWitt Proctor School of Theology in May of 2000. Thereafter, I was ordained with an Ecclesiastical Endorsement at Moore Street Baptist Church through the Baptist Society, as a pastor.

At the age of twenty-three, while enrolled at Virginia Commonwealth University, I married my soulmate, LaWanda. She was a great inspiration and supporter. She was compassionate and caring, literally, in sickness and health. Marriage has kept me grounded and provided a greater understanding of love and the importance of good communication skills and working together as a team. In our relationship, we pray together and plan together. Over the years, she has become involved in my ministry goals and provided insight into areas I overlook. We are the parents of a beautiful thirteen-year old daughter, ReNata who was born on Christmas Day in 2004. Parenting has shaped my spiritual and personal development immensely. All of my frustrating, confusing, and disappointing childhood experiences made me want to “get it right” when it was my turn. I have made it a point to never expose her to disagreements that my wife and I may have. In fact, I make sure that we do not raise our voices in discontent in her presence.

I have had only a few tear-jerking moments and truly my wife’s pregnancy during a health scare with ReNata and her birth were tearful moments. Being her father, has allowed me to grow in the area of sharing and being less selfish. I have sought books and articles to shape my notion of best practices in the areas of discipline, self-esteem, education, and more as it relates to parenting! This, in turn, has helped me with youth ministry or counseling parents with concerns. One of my most exciting moments was

when ReNata accepted Christ as her personal Savior two years ago! I was honored to baptize my sweet, intelligent, confident, and active angel.

My ministry experiences include serving as Youth Minister at the Providence Baptist Church in Ashland, Virginia and Pastor at Bethany Baptist Church in Montpelier, Virginia for eight years. Then I was called to my current assignment as Senior Pastor at the historic Canaan Baptist Church of Washington, DC in May of 2009. Serving as their fourth pastor, I facilitated, inspired, and led the growth in membership and ministries. More than 250 people have joined the fellowship of Canaan through baptism, reinstatement, or Christian experience. Last year I initiated the theme, “Come G.R.O.W. with me” where the acronym means: God Rewards Our Work. It has been an exciting outreach.

I know that this spiritual journey would not have been complete without observing and learning from esteemed pastors who I admire and looked up to. One of these is Dr. Levy Armwood. His gentle approach, but standard of excellence is one to emulate. He is always willing to see the good in everyone and provide spiritual and educational support and guidance freely. My childhood pastor at Moore Street was the late great Dr. Gilbert Campbell. I observed his amazing ability to delegate and motivate others to work together toward the vision laid before the people. He eloquently led in this manner without offending others with a dictatorial manner. His delicate and professional approach is one I strive to achieve. I often feel that I fail to meet that standard. Sometimes my approach to sharing a vision and delegating is not always as graceful and gentle, but presented with urgency giving less attention to others’ time and needs. Dr. Charles Adams and Dr. Benjamin Robertson, Sr. really set the framework for

me understanding the business mindset in the church setting. Dr. Adams was strategic in his approach with church issues, goals, vision and alliance. He would tell me that being a pastor is more like a game of Chess rather than Checkers. He said that effective pastoring involved a series of moves as you do not jump over others and become king. Over the years I grew spiritually when I understood what this meant. It is important to have the right people in the right places. Exploring the strengths and weaknesses of ministry leaders and other members is important for delegating and placement. In addition, planning ahead makes the difference.

Canaan is located about two hours from my home, one-way. I use that time to meditate, reflect and pray. It is a great opportunity to process creative ways to address ministry needs and requests. In addition, I can contemplate issues related to my funeral business, Owens Funeral Services.

Context

The historic Canaan Baptist Church, located in the Mount Pleasant district of our Nation's Capital, Washington D.C. is the setting and basis for my project. There, I proudly serve as the fourth pastor in the Canaan's seventy-first year history. My journey there began February of 2009. One of the most fascinating observations during my short stint has been how proud the members are of the church's history. They relish in the historical fact that Canaan is the first African-American church to be located on 16th Street in Northwest D.C. and just minutes away from the White House. My overview will give you a beautiful and fascinating glimpse into the structure and infrastructure of the Canaan and community in which it is enveloped.

To further describe the locale around Canaan, the historic Mount Pleasant community began in the 1700s as a working-class neighborhood for government workers.¹ Over the past 300 years it has transformed in many capacities culturally, economically, spiritually, socially, and academically. Geographically, is it adjacent to the following communities: Crestwood, Columbia Heights, Woodley Park, 16th Street Heights and Cleveland Park. Residing in the Mount Pleasant area offers a quaint feel with family-owned businesses. There are also twentieth century row houses, and Victorian and Colonial mansions converted to condos, as well as porches, tree-lined streets, and a newly renovated branch of the D.C. Public Library system. This community is easily accessible to the National Zoo, museums, historical landmarks, federal government agencies and the public transportation system.

Canaan was founded in 1947 by its founding pastor, the late Rev. Dr. Medric Cecil Mills. The history records that there was a small group of saints from the Greater First Baptist Church of White Plains, MD who started the Canaan Missions and Worship Group in the living room of Dr. Mills' home. The record also states that Dr. Mills was an Associate Minister at the Greater First Baptist Church of White Plains when he felt the unction of God to step out and establish not a church but this missions group, called Canaan. Older saints tell the story that the seated pastor and church leadership of Greater First Baptist Church of White Plains and Rev. Mills came to a theological and philosophical impasse in which the leadership request his membership separation or threaten him with excommunication and rescinding of his membership in the church.

¹ Kathy Orton, "Mount Pleasant in Northwest D.C. Offers a Small-Town Feel," *Washington Post*, accessed Oct 20, 2015, http://www.washingtonpost.com/realestate/mount-pleasant-in-northwest-washington-dc-offers-a-small-town-feel/2013/04/04/1920b394-7f70-11e2-8074-b26a871b165a_story.html.

Nevertheless, the primary focus of the group was to meet the social, economic, and political needs of African-Americans in and around the metro Washington D.C. area; through organized and calculated spiritual effects. The group's methodology was that all of God's children are important. Therefore, they took a liberal stance to have an open mind, open hands, and open hearts, to any and all people regardless of race, creed, and sexual orientation. It was not until six months of meetings and the realization of a growing following that Rev. Mills once again at the unction of God decided to rename the group from Canaan Missions and Worship to Canaan Missionary Baptist Church.

Once the group voted on the name church, Rev. Mills started working on the infrastructures of legitimizing the group as a fully functioning Baptist Church. The group had organizational meeting and the first set of officers voted upon and put it into place. After the officers were established the first order of business to find a venue in the Washington D.C. area to hold the still growing body of believers that were assayed themselves to this newly formed church.

The church had three homes before it settled in its current location. The first gathering space was in a warehouse on Georgia Avenue in the Northwest section of Washington D.C. It was a humble beginning, but it served as an accomplishment of the two main goals at that time. First, it removed the gathering from the home of the pastor, giving the pastor and his family their personal space back. It also served as a banner to the membership that they could accomplish their goal with applied tenacity and fortitude. The warehouse was always viewed as a temporary site that availed a quick solution to a newly formed church.

Moving to the warehouse also relinquished the nomad spirit as the church finally had a home to call their own. Once relocated in the warehouse the pastor immediately started a campaign for the church leadership to start looking for a more traditional house of worship while focusing on ownership of a piece of property that Canaan could call her own. The second location was soon discovered in the 3800 block of Georgia Ave NW. It was just a few blocks up the street from the warehouse in the same section of town. It did not take long for Pastor Mills to convince the congregation that this was a golden opportunity to achieve the church dream of owning a traditional style facility to hold their worships. After a majority vote by the congregation the church purchased the weatherboard, 150 seating sanctuary making them now property owners. It was a banner accomplishment for the new church. However, the church membership had grown astonishingly to 250 active members, even prior to the purchase of the Georgia Ave property.

Once the church relocated to the 3800 block of Georgia Ave NW, Pastor Mills immediately started seeking the Lord for an answer to aid him in the dilemma of a congregation that had out grown their sanctuary even prior to its initial purchase. After fifteen years, Pastor Mills shared with the congregation his vision to move this African-American congregation to the predominantly white Mt. Pleasant neighborhood. The prestigious neighborhood offered prime real estate and an excellent location. He informed the church of how he saw that the neighborhood was changing to a more predominantly black population and this would allow the congregation not only to serve the community's spiritual needs, be also empower African-Americans to strive for property ownership in some of the more influential neighborhoods in the Washington D.C. area.

Although the vision was well presented, the cost of the property, the church limited financial resources, coupled with the familiarity and attachment to the present location, established a dynamic that fostered resistance for the God-given vision to move to 16th Street.

In an effort to show the church his commitment level, Pastor Mills decided to render his personal home in D.C. and some of his family land in Altoona, PA into a deal to secure the loan for the church to purchase the 16th Street property. After a lengthy period of negotiation in the year of 1964, Canaan purchased the Gunther Presbyterian Church edifice. The 1800's pre-World War gothic stone building in the Mt. Pleasant community was Canaan's new home.

Today the Mount Pleasant community has a drastic change in its ethnic population. The community that was predominantly African-American from the 1960s up until the early 2000 now has a predominant white and Hispanic population. The community that houses Canaan Baptist Church once had dilapidated and abandon properties that was the result of the 1968 riots after Dr. Martin Luther King, Jr. was assassinated. Today there are major revitalization efforts and renovations to many of the old abandon properties. What used to be abandoned row houses are now condominiums and businesses. Unfortunately, many of which are out of the price range of the African-Americans that used to call the Mount Pleasant district home. Gentrification and reverse migration has changed the ethnic landscape of the entire District of Columbia but more specifically the Northwest section of the city wherein we find Canaan.

Canaan Baptist Church comprises the entire city block and has an estimated value of \$9.7 million. The seating capacity of the church's sanctuary is 950 and is four stories

in height. The top floor is out of use. The second level is where a daycare was once held. The third level is where the Sanctuary is located and the basement level is the fellowship auditorium. The building is comprised of the Administrative Wing, the Education Wing and the Sanctuary.

Canaan Baptist Church has 627 members on roll with an active membership of 415. The population of the membership is 69% seniors 26% young adults 5% youth. Eighty-seven percent of the church's membership has or have had government employment. It is also estimated that 70% of the membership lives either in Prince Georges County, Maryland, Montgomery County, Maryland or in Northern Virginia. The remaining are D.C. residents.

Within the administrative section of the church there are seven rooms, a kitchen and bathrooms. The seven rooms are the pastor's suite the church administrator's office, pastor's secretary's office, the associate minister's office, storage space, and the social room which is a large multipurpose adjacent to the main office. The third wing is the three-story educational wing, which was built in 1998.

In the educational wing, named the Dr. Cornelius Carter wing, there are nine classrooms that houses the Christian education department and elevator that moves from the basement to the top level. In the educational wing, there has been several outreach efforts housed in this building including the GED program, the English as a Second Language program, Computer Lab and also youth church. The overall church edifice lends itself to be able to house many valuable ministry efforts but as to be expected with the building of this age there are many renovations that are needed. The landscape of the church is heavily regulated by the Mount Pleasant Historic Society and Washington, D.C.

beautification coalition and these two organizations have placed a mandate upon the church to preserve the historic appeal of the community that was established since the 1800s.

Presently, a prevailing challenge for Canaan is the lack of parking around the church that makes it extremely difficult to engage others to come be a part of Canaan as well as making weeklong church activities possible. In the years that Canaan has been located at the corner of 16th and Newton Street they have had numerous opportunities to purchase property however the leadership met resistance to such proposals because of shortsighted vision and the lack of financial stability.

Another challenge that is presented to the church is the unspoken realization that the District of Columbia and its local leadership are not in favor of the church, which is a nonprofit organization to hold possession of such prestigious and valuable real estate. We have been informally informed that the District officials are often not supportive of Canaan and other churches because we are not taxed. They also feel as if funds are lost because parking meters do not have to be utilized on Sundays and much of the money that is filtered into the District on the weekends filters back out in to Maryland and Virginia. Lastly the residents and neighbors of the surrounding community often grow agitated because persons come in and utilize valuable parking spaces making it difficult for the residents to have adequate accommodations for their vehicles. Due to this underline agitation, it is sometimes difficult to engage the community in church wide and community events as many of the neighbors see the church as an imposition upon their lifestyle.

Although the population has changed through gentrification and revitalization efforts there is still a high population of homelessness and vagrants that occupy the Northwest and part of the District of Columbia. There are a multiplicity of boarding houses and shelters that surround the church and because of this population it is sometimes difficult to hold on to the aesthetics of the community. We are often faced with persons who are homeless and in transit requesting assistance with food and money. For this cause, thirty years ago Canaan Baptist Church established the homeless coalition, in which we feed the homeless on Tuesdays from the hour of 12:00 noon to 1:00 pm. Although we have been sanctioned by the District not to implement any religious verbiage or discussions during the one hour feeding, we still take the opportunity to minister to the homeless with a sermon that or short Bible discussion ten minutes prior to the feeding. Since we take in a few homeless in our community oftentimes it leads to destruction by the vagrants but we feel it is a small price to pay to share the good news of Jesus Christ. The kitchen on the lower-level in the Fellowship Auditorium has commercial equipment and for that reason we feed approximately 150 homeless persons each week.

More directly, as we look at the demographics of the membership of Canaan the percentile of age has already been broken down. We have also assessed that the majority of Canaan Baptist Church has some form of higher education. According to a survey performed in the year of 2008, 83% of the membership of Canaan are government employees, directly, in a government position or in directly, through contracts. This factor has great implication upon the church because it allows for steady income, however, most decision made within the body heavily resembles the governmental

process in the secular world. The church has standard operating procedures for each ministry within the church, however, most members are unaware of the statutes and regulations set for a heavily rely on interpretation and information dissimulation through the leadership.

Developing the Synergy

As we look at the present ministries of Canaan Baptist Church it is evident that the infrastructure of Canaan has dated components. Realizing that there are great opportunities for growth in the twenty-first century, Canaan lacks of strategic planning. Having this in place would make us more equipped to minister to a changing and diverse community. Canaan has a rich history and in many circumstances their focus is upon the events of the past instead of structuring new paradigms that would help them to be effective for today and the future. We also will need to create vision and mission statements.

Oftentimes when innovative ideas are shared with the church there is a resistance for fear that the new approaches would minimize the efforts of the founders and past generations. Due to these factors, the congregation membership is aging and because of the agent factor deaths has caused a window in the membership. The professional young adults have moved out of the nation's capital and live in surrounding counties and many times seek branches of Zion in their own community versus traveling into the city. Lastly, the lack of accommodation for people's personal transportation plays an important factor upon decisions for those that would travel in the city but not have adequate space for parking. The church has verbally articulated that they have no desire to relocate and for

that reason it is imperative to find innovative ways to reach beyond the local community and have ministry appeal to the neighboring counties.

My contextual analysis has been a snapshot of what Canaan looks like inside and out. In moving forward, I would encourage our congregation to explore the components of the members network maps. We know the demographics of our members, their salary ranges, and where their homes are located. However, exploring their individual gifts and what resources they are connected to outside of the church are important.² Understanding their connections can assist the church with moving forward through grant writing, fundraising ideas, and writing a strategic plan.

As the servant leader of Canaan, it is imperative for me to implement a strategic and mindset growth plan that would help mentor the next generation and also put into place an infrastructure that would allow Canaan to grow. We need a viable ministry that will appeal to the next generation, as the present leaders are aging. The complication that comes with such an effort is also finding a balance that would respect the heritage of the church but not relish and become stagnant. Promoting a growth mindset that encourages using twenty-first century technology skills and holistic spiritual development is imperative. In addition, embracing our congregational culture and sharing that with newcomers via marketing strategies, and conversations, will help new faces become more comfortable as they get an understanding of who we are, how we operate and where we are headed. Strengthening our organizational infrastructure and creating sustainability are key component of our success in moving forward.

² Nancy T. Ammerman et al., *Studying Congregations* (Nashville, TN: Abingdon Press, 1998), 43.

Strategic planning is essential. It begins with knowing who we are (as a church) and what we are about. This occurs through sound mission and vision statements. To gather input and explore the stakeholders' concerns a needs assessment must be initiated. Understanding who our members are and what they bring to the table, such as resources, hard and soft skills, and community connections are imperative. Through interview and surveys this can be obtained over a designated period of time. Supporting members' need and encouraging personal strategic planning is helpful to promote that mindset of planning ahead. Even information provided of church bequeathing and writing Wills can be helpful. The idea here is that if they are practicing this on a personal level, it will help in the church structure and leadership roles. Finally, and key to the project is developing a leadership strategic plan that gives a flowchart or guide for the long-range plan and incidental plan. Components would likely include leadership training, crisis intervention training and planning, communication trees and other methods identified and many back-up plans in place. My methods for obtaining information would be to look within the walls of Canaan but to also survey surrounding churches in the Washington, D.C. area to explore their structure for strategic planning to validate the need and promote easy-to-use models.

CHAPTER TWO

BIBLICAL FOUNDATIONS

There are many layers of preparation required for consistent and successful church operation and sustainability for the future vitality of this Holy institution. Often church members' perceptions are divided when it comes to viewing the church as a business operation. The many facets that support the structural and spiritual growth require consistent and strategic planning.

Strategic planning is sometimes assumed to be a way to predict the future and plan for what is predicted. The reality is that the future needs of a church cannot easily and always be predicted. Therefore, it is helpful to use the planning process to present a vision and align objectives to foster growth, fulfill ministries, and expect the unexpected.

Having a business mindset for some members is uncomfortable as they feel the sole purpose of the church to provide spiritual enrichment and ministry opportunities. The reality is that church budgeting, operations, structural maintenance, staffing and programming requires a strategic planning framework. It is not enough to reveal what the ministries and edifice offers today, rather the telescopic spiritual lenses must focus on the future.

The biblical foundations chapter will explore two powerful pericopes that support the importance of having a business mindset that involves quality leadership, strategic planning, passion, and purpose. The Old Testament text is from Genesis 41:25-37. In

which you will find Joseph's plan of delivery and prosperity saved a nation from famine and poverty. The New Testament text of support comes from the book of Acts 6:1-7.

There, the apostles arranged for seven leaders to be selected to settle a dispute and lead the people.

While there are countless scriptures that are related to fostering a business mindset around the functioning, structuring and future of the church as well as having excellent leadership, these two portions of the Holy instructional manual serves as a great guide to the needed basics. However, there are many who would suggest that business practices and focus should be not be infused in church as ministry will be minimized. As a result of not having such structure, members may not professionally respond to situations or plan effectively for growth and the church for generations to come.

When clear guidelines and trained leadership are not present and active, chaos and famine (through various means) can result. In addition, the future of the church structure may not be solid and substantial. As a result of these important entities not being in place the on-going worship and ministry experiences could greatly diminish. At this point the mission, vision, legacies and hard work that foremothers and fathers established through the Great Depression, segregation, and other challenges would merely be history.

This chapter will first shed light on a portion of the literature that reflects the importance of managing a church with a business mindset, utilizing strategic planning, as well as establishing equipped, educated, and talented leaders. After understanding the related suggestions of the literature reviews coupled with the biblical references identified, the concept is supported. Strategy concerns itself with what is ahead, looking at where the leader is going and how to get there. Thereby, posing the question "is this

task in line with where the church is going?” Having a business mindset is being open to multiple streams of income and multiple businesses. Every business decision churches make today affects the ability to have quality ministries tomorrow.¹ A strategic plan lays out a vision for the future accompanied by broad objectives that, if accomplished, move the congregation closer to its vision. With a strategic plan in place, a congregation’s clergy and leaders nurture the vision and objectives, making sure they motivate and guide the church.²

Old Testament

In the forty-first chapter of Genesis, Joseph had a talent for deciphering dreams. He also had a vivid dream that explained what was to come in the land as it related to famine and food scarcity. Eventually, he was revered as successfully managing the food crisis. The New Standard Revised Version of Genesis 41:25-37 reads:

Then Joseph said to Pharaoh, “Pharaoh’s dreams are one and the same; God has revealed to Pharaoh what he is about to do. The seven good cows are seven years, and the seven good ears are seven years; the dreams are one. The seven lean and ugly cows that came up after them are seven years, as are the seven empty ears blighted by the east wind. They are seven years of famine. It is as I told Pharaoh; God has shown to Pharaoh what he is about to do. There will come seven years of great plenty throughout all the land of Egypt. After them there will arise seven years of famine, and all the plenty will be forgotten in the land of Egypt; the famine will consume the land. The plenty will no longer be known in the land because of the famine that will follow, for it will be very grievous. And the doubling of Pharaoh’s dream means that the thing is fixed by God, and God will shortly bring it about. Now therefore let Pharaoh select a man who is discerning and wise, and set him over the land of Egypt. Let Pharaoh proceed to appoint overseers over the land, and take one-fifth of the produce of the land of Egypt during the seven plentiful years. Let them gather all the food of these good years that are coming, and lay up grain under the authority of Pharaoh for food in the

¹ Sherese Duncan, “*Business Know How*,” accessed March 20, 2016, <http://www.businowhow.com/manage/mindset.html>.

² John Wimberly Jr., *The Business of the Church* (Herndon, VA: The Alban Institute, 2010).

cities, and let them keep it. That food shall be a reserve for the land against the seven years of famine that are to befall the land of Egypt, so that the land may not perish through the famine.” The proposal pleased Pharaoh and all his servants.³

To explore the origin of Joseph’s success, we must dissect this incredible person during his day and what triumphs and tragedies he experienced along the way. Joseph was the confident and charismatic younger son of Jacob. He was known to his older brothers as their father’s favorite and they were extremely jealous of Joseph.⁴

When he mentioned the two dreams he had to his brothers they were annoyed and angry. Their jealousy and anger fueled their plan for Joseph to suffer.⁵ For this reason his brothers lied on him and then sold him to slave traders. They then lied to their father about his whereabouts indicating that Joseph had been attacked by an animal.⁶

The slave traders took him into Egypt and sold him to one of the Pharaoh’s officers a rich Egyptian, named Potiphar. Joseph worked well and gained much favor and trust. However, Potiphar’s wife tried to seduce Joseph, a young man of great morals and many gifts. She was rich with no real job or sense of purpose. It is also gathered that she received little intimate and emotional attention from Potiphar, as he was mostly concerned with food since Joseph managed the property well. After Joseph rejected his

³ Biblical citations within this document are from the New Revised Standard Version unless stated otherwise.

⁴ “Joseph in the Bible - Men of Integrity,” All About God, accessed March 20, 2016, <http://www.allaboutgod.com/joseph-in-the-bible.htm>.

⁵ Lois Tverberg, “Joseph’s Dreams,” EGRC, accessed March 17, 2016, <http://www.egrc.net/articles/Rock/Joseph/JosephsTwoDreams.html>.

⁶ “Joseph in the Bible - Men of Integrity,” All About God, accessed March 20, 2016, <http://www.allaboutgod.com/joseph-in-the-bible.htm>.

wife's "lie with me" request she went to her husband with false accusations of rape. It resulted in Joseph's imprisonment.⁷

Once again, God proved his presence and protection for Joseph. The prison keeper befriended him and learned of Joseph's divine ability to interpret dreams.⁸ During that time period interpreting dreams were considered divine communication.⁹ Joseph interpreted the dreams of two fellow prisoners. One was Pharaoh's former cupbearer and the other was a baker.¹⁰ At the time Pharaoh did not know of Joseph's gift. Nor did Joseph know that Pharaoh was wrestling with understanding his dreams. When Pharaoh learned of this gift through the cupbearer he asked Joseph to interpret his dreams; something magicians and other men considered wise could not do.

The seven fat cows represented fertility of the land.¹¹ Joseph was rewarded for having and sharing his gift by being released from prison and obtaining a greater position in Egypt as a leader, overseeing the land.¹² He stored a portion of the harvest of the next seven years.¹³ He accurately relayed the symbols in the dream to a future time of abundance that would be followed by a time of great famine. In these prosperous times he

⁷ Elizabeth Fletcher, "Potiphar's Wife Cries 'Rape!'" accessed March 21, 2016, http://www.womeninthebible.net/1.6.Potiphars_Wife.htm.

⁸ "Joseph in the Bible - Men of Integrity," All About God, accessed March 20, 2016, <http://www.allaboutgod.com/joseph-in-the-bible.htm>.

⁹ Charles M. Laymon, *The Interpreter's One-Volume Commentary on the Bible* (Nashville, TN: Abingdon Press, 1984).

¹⁰ Richard D. Patterson, "Joseph in Pharaoh's Court," *Bibliotheca Sacra* 164, no. 654 (2007): 148-164.

¹¹ Stephen Newman, "Pharaoh's Dreams: An Extended Interpretation," *Jewish Bible Quarterly* 40, no. 4 (2012): 253-254.

¹² Patterson, "Joseph in Pharaoh's Court," 148-164.

¹³ Jean-Pierre Isbouts, *Who's Who in the Bible* (Washington, DC: National Geographic Society, 2013).

stored up the abundant harvest toward the tragic times ahead. When the years of famine came, many people, including Joseph's brothers, came in search of grains and foods to keep themselves and their people from starvation.¹⁴ Joseph generously embraced his brothers and provided them food.¹⁵

Not recognizing their young Hebrew brother as this matured and prominent Egyptian, he ordered them to return with their younger brother. When the brothers returned with Benjamin, Joseph revealed his identity. The brothers suffered from great remorse of their actions and Joseph forgave them. It was a joyous reunion between a grieved father and lost son. Joseph's years of steadfast reliance on God brought about not only reunion but his high position so that he was able to save a nation from starvation. Although sold into slavery by his brothers, he ended up being in a position to save his brothers from famine and become an outstanding agricultural and economic leader.¹⁶ While Joseph displayed wisdom, talent, courage, faith, piety, and temperance, he clearly expressed humility as he credited God as his source for all of these characteristics.¹⁷

Pharaoh identified Joseph as the leader and characterized him as discerning and wise.¹⁸ These characteristics allowed him to strategically deal with the famine and plan

¹⁴ Isbouts, *Who's Who in the Bible*.

¹⁵ Hyun Chul Paul Kim. "Reading the Joseph Story (Genesis 37-50) as a Diaspora Narrative," *The Catholic Biblical Quarterly* 75, no. 2 (2013): 219-238.

¹⁶ Hayim Granot, "Observations on the Character of Joseph in Egypt," *Jewish Bible Quarterly* 39, no. 4 (2011): 263-267.

¹⁷ Fred Guyette, "Joseph's Emotional Development," *Jewish Bible Quarterly* 32, no. 3 (2004): 181-188.

¹⁸ Theology of Work Project, "Joseph Creates a Long-Term Agricultural Policy and Infrastructure (GENESIS 41:46-57)," accessed May 18, 2016, <https://www.theologyofwork.org/old-testament/genesis-12-50-and-work/joseph-genesis-37-5026/josephs-successful-management-of-the-food-crisis-genesis-4146-57-4713-26>.

for the current situation and future.¹⁹ During that time the people ran out of money, had limited food and other resources. Survival was key. Joseph allowed them to barter their livestock for food. This plan lasted for one year during which Joseph collected horses, sheep goats, cattle and donkeys. He determined their values and created an equitable exchange system.

When food is scarce people are especially concerned for the survival of themselves and their loved ones. Providing access to point of food distribution and treating people fairly was important. When all of their livestock had been traded, people willingly sold themselves into slavery to Pharaoh as well as their land. As disheartening as this was, Joseph allowed the people to sell their land and become servants but did not take advantage of them during their destitute moment. There was a 20% tax on the harvest which assisted in the process for storing resources and preparing for what was to come.

Joseph eventually brought Egypt through this difficult time. When the seven years of good harvest came, Joseph developed a stockpiling system to store grain for use during the future drought that was anticipated. When those seven years of drought came he opening the storehouses and provided enough food to bring the nation through. His wise and strategic planning allowed him to provide grain for the rest of the world. Joseph's keen leadership skills made the difference.

A few of those skills and strategies he used were:

1. He became familiar with the state of affairs at the beginning of his service.
2. He prayed for discernment regarding the future so that he could make wise plans.

¹⁹ Theology of Work Project, "Joseph Creates a Long-Term Agricultural Policy and Infrastructure (GENESIS 41:46-57)," accessed May 18, 2016, <https://www.theologyofwork.org/old-testament/genesis-12-50-and-work/joseph-genesis-372-5026/josephs-successful-management-of-the-food-crisis-genesis-4146-57-4713-26>.

3. He committed himself to God first.
4. He acknowledged God's gifts
5. He educated himself on how to carry out the job with excellence
6. He sought the good for others even when mistreated
7. He generously extended the fruit of your labor to those who truly need it
8. He had courage that God will fit you for the task.²⁰

Joseph was more than a prophet; he was an administrator. Not only was he able to foretell “things to come,” but he was also competent to analyze the situation and determine the best course of action in order to minimize its detrimental effects. A decisive plan of action was proposed to Pharaoh along with the predictions that were given. Joseph had a humble spirit and while he probably hoped for release from imprisonment, it never entered into his mind that he should be the one appointed over this project. He did not even mention his unjust imprisonment. Furthermore, the thought of a Hebrew slave being elevated to the second highest office in the land was unreal.²¹

The synopsis on the main character, Joseph and Pharaoh, lend to a great insight on the selected Old Testament text: Genesis 41:25-36. We will now explore each scripture closer for greater understanding on the foundational relevance to effective church leadership and operations. The New King James Version of Genesis 41:34 reads, “Let Pharaoh do this, and let him appoint officers over the land, to collect one-fifth of the produce of the land of Egypt in the seven plentiful years.” There are many commentaries that dissect and explore the details of this pericope. The portion, “Let Pharaoh do this” is speaking to his assignment of leadership to Joseph. A capable administrator was

²⁰ Theology of Work Project, “Joseph Creates a Long-Term Agricultural Policy and Infrastructure (GENESIS 41:46-57),” accessed May 18, 2016, <https://www.theologyofwork.org/old-testament/genesis-12-50-and-work/joseph-genesis-372-5026/josephs-successful-management-of-the-food-crisis-genesis-4146-57-4713-26>.

²¹ Bob Deffinbaugh, “From the Pit to the Palace,” Bible.org, accessed March 21, 2016, <https://bible.org/seriespage/41-pit-palace-genesis-411-57>.

required. He should be instructed to take command of the situation and to gather up a double portion of the bumper crops that would be produced by the land in the years of prosperity. Under him, men should be appointed to make collections and supervise the storage of the land's produce. These surpluses should be brought into the cities for safe-keeping and later distribution. By these means the effects of the famine could be minimized.²²

He has instructed him to "appoint officers" or his team of leader to assist with such as arduous task. Many commentaries weigh in on the passage. John Gill's exposition of the Bible suggests,

But the wise and discreet governor he should set over the land, who should have a power of appointing officers or overseers under him to manage things according to his direction: and take up the fifth part of the land of Egypt in the seven plenteous years; not the officers appointed, but the appointer of them, the chief governor under Pharaoh, for the word is singular; it is proposed that he should, in Pharaoh's name, and by his order, take a fifth part of all the corn in the land of Egypt during seven years of plenty; not by force, which so good a man as Joseph would never advise to, whatever power Pharaoh might have, and could exercise if he pleased; but by making a purchase of it, which in such time of plenty would be bought cheap, and which so great a prince as Pharaoh was capable of.²³

There was some concerned about why one fifth of the land was suggested rather than a half. It was presumed that perhaps that was the norm of that day for harvesting.²⁴

The verb "exact a fifth," "take up the fifth" or "collect the fifth" can refer to a taxation of 20%, which was common in the Egyptian literature, or it might refer to a dividing of the

²² Deffinbaugh, "From the Pit to the Palace," accessed March 21, 2016, <https://bible.org/seriespage/41-pit-palace-genesis-411-57>.

²³ John Gill, "John Gill's Exposition of the Bible," Bible Study Tools, accessed March 30, 2016, <http://www.biblestudytools.com/commentaries/gills-exposition-of-the-bible/>.

²⁴ Gill, "John Gill's Exposition of the Bible," accessed March 30, 2016, <http://www.biblestudytools.com/commentaries/gills-exposition-of-the-bible/>.

land of Egypt into five administrative districts.²⁵ The forty-first chapter and the thirty-fifth verse states, “and let them gather all the food of these good years that are coming and store up grain under the authority of Pharaoh for food in the cities, and let them keep it.” John Gill’s commentary suggests:

Let the under officers collect together the fifth part of all fruits of the land during the seven years of plenty: and lay up corn under the hand of Pharaoh; as his property, and only to be disposed of by his orders; for as it was to be purchased with his money, it was right that it should be in his hands, or in the hands of his officers appointed by him, as the Targum of Jonathan: and let them keep food in the cities; reserve it in the several cities throughout the land, against the years of famine.²⁶

The Anchor Yale Bible commentary noted that Joseph told Pharaoh that he believed the dreams about the lean and healthy cows as well as the seven empty ears scorched by the wind were the same dream. Having the dream twice was confirmation. The purpose was God revealed what he was about to do. In Egypt, the seven years of abundance would be followed by seven years of severe famine. Pharaoh was considered a man of discernment and wisdom who would handle the responsibilities. His task was to organize the overseers during the seven years of abundance, which was immediately ahead so there would be a reserve for the following seven years. The purpose was to preserve the land and prevent the people from perishing during the famine.²⁷

Genesis 41:36 suggest, “That food shall be a reserve for the land against the seven years of famine that are to occur in the land of Egypt, so that the land may not perish through the famine.” John Gill’s commentary indicates that: food shall be for store to

²⁵ Bob Utley, “Genesis 41,” Bible Lessons International, accessed March 29, 2016, http://www.freebiblecommentary.org/old_testament_studies/VOL01BOT/VOL01BOT_41.html.

²⁶ Gill, “John Gill’s Exposition of the Bible,” accessed March 30, 2016, <http://www.biblestudytools.com/commentaries/gills-exposition-of-the-bible/>.

²⁷ E. A. Speiser, *The Yale Anchor Bible* (New Haven, CT: Yale University Press, 1964), 310-311.

the land; A deposit in the said cities, to be brought forth and used in a time of public distress; against the seven years of famine which shall be in the land of Egypt: and so be a supply to the inhabitants of the land, when they should be sore pressed with a famine, and know not what to do, nor where to go for food: that the land perish not through the famine; that is, that the people of the land perish not, as the above Targum, which, without such a provision, they would have been in great danger of perishing.

In summary, this text indicates that the Lord's purpose in this was not to destroy the Egyptians, but to reveal Himself as Savior. Joseph prescribes wise actions so that Egypt will not perish. Rescue was possible for the pharaoh and his people if they listened to God's word through Joseph.²⁸

New Testament

The sixth chapter of Acts is centered around seven leaders being chosen to serve and respond to a crisis. The first verse of that chapter begins with "Now during those days, when the disciples were increasing in number, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution of food" (Acts 6:1). The Jerusalem community was traditionally revered as having unity and generosity. So for the shift to move towards "division and deficiency" because a huge concern and caused discord.²⁹ This threatened the peace and image of the church as it related to this common meal. The complaints are against the Hebrews as being the ones

²⁸ Ligonier Ministries, "Divine Prophecy," accessed March 28, 2016, <http://www.ligonier.org/learn/devotionals/divine-prophecy/>.

²⁹ F. Scott Spencer, "Neglected Widows in Acts 6:1-7," *The Catholic Biblical Quarterly* 56, no. 4 (1994): 715-733.

to overlook the widows participating in the daily common meal. The specific Hebrews are not identified.³⁰

A widow is described as a “once married woman who has no means of support.”³¹ Another definition indicates that a widow is a woman without a husband because she never married or he is deceased.³² After her husband passes, it is the son’s responsibility to care for his mother or she could remarry if she was child-bearing age and had no sons.³³ Women could not, usually, inherit wealth from their fathers or husbands during that day. If there was no son to assist her after her husband died, the widow would be in severe poverty. Often these women were in the field at harvest time to gather the last of the crops.³⁴ Widows were considered impoverished, grieving, helpless and vulnerable and for them to be excluded from meals was looked upon and cruel and unholy.³⁵

The third verse of the New Revised Standard Version reads, “Therefore, friends, select from among yourselves seven men of good standing, full of the Spirit and of wisdom, whom we may appoint to this task.”³⁶ John Gill’s Exposition of the Bible indicates that the portion: Wherefore brethren look ye out among you is suggesting

³⁰ Joseph B. Tyson, "Acts 6:1-7 and Dietary Regulations in Early Christianity," *Perspectives in Religious Studies* 10 (1983): 145-161.

³¹ M. Cathleen Kaveny, "The Order of Widows: What the Early Church Can Teach Us About Older Women and Health Care," *Christian Bioethics* 11, no. 1 (2005): 11-35.

³² Susan R. Holman, *Wealth and Poverty in Early Church and Society* (Grand Rapids, MI: Baker Academic, 2008).

³³ Kaveny, “The Order of Widows,” 13.

³⁴ Parkerton, Jane J., Person, K. Jeanne, Silver, Anne Winchell 2005 “Where You Go, I Shall.” Cowley Publications Cambridge, MA

³⁵ Tyson, “Acts 6:1-7 and Dietary Regulations,” 158.

³⁶ Thomas Nelson, “Genesis,” Bible Gateway, accessed March 24, 2016, <https://www.biblegateway.com/passage/?search=acts+6%3A3&version=NRSV>.

"choose out among you" or consider officers, deacons, or other members of the church to step up to the plate and serve.³⁷ One theological suggestion is that those chosen oversaw and managed the distribution of the communal meal.³⁸ The disciples chose the seven to "wait the table" or serve the widows. They understood their purpose was to pray and minister the word so they did not want further distraction from that.³⁹

The sixth chapter of Acts describes a problem-solving situation. On the surface, it appeared to be a simple problem involving some of the widows in the church. But because these widows were all a part of the same group, the "Hellenistic Jews" began to grumble against those who made up the other dominant group, the "native Hebrews." The outcome could have been disastrous, but the apostles, supported by the church, brought about a decisive remedy, which resulted in even greater growth for the church.⁴⁰ This form of division of labor created an opportunity for new leaders to be established who could later assist and succeed the twelve disciples.⁴¹

While this text is not a large one, it has critical components. Jerusalem faced a unique problem between the "Hellenistic Jews" and the "native Hebrews." The growth of the church resulted in the failure of the church to minister to a particular segment of its congregation – the widows. During this time while the disciples were increasing in

³⁷ Gill, "John Gill's Exposition of the Bible," accessed March 30, 2016, <http://www.biblestudytools.com/commentaries/gills-exposition-of-the-bible/>.

³⁸ Reta Halteman Finger, "A Theology of Welcome: The Hospitable Hidden Women of Acts 2, 4, and 6," *The Conrad Grebel Review* 23, no. 1 (2005): 30-41.

³⁹ Joseph A. Fitzmyer, *The Anchor Yale Bible: The Acts of the Apostles* (New Haven, CT: Yale University Press, 1998).

⁴⁰ Bob Deffinbaugh, "Waiting on the Widows," Bible.org, last modified August 12, 2014, accessed March 31, 2016, <https://bible.org/seriespage/10-waiting-widows-acts-61-7>.

⁴¹ David Pao, "Waiters or Preachers: Acts 6:1-7 and the Lukan Table Fellowship Motif," *Journal of Biblical Literature* 130, no. 1 (2011): 127-144.

number, a complaint arose on the part of the Hellenistic Jews against the native Hebrews because their widows were being overlooked in the daily servings of food.

The widows who were “overlooked” may not have had any immediate family, or financial resources. In any case, Acts 6:1 seems to indicate there was a system in operation intended to provide daily rations for the needy widows. Perhaps there was a central location secured in the city of Jerusalem, where the daily portions of food were either prepared or brought. Here the widows came for their provisions, either eating them at that place along with other widows, or taking their food home to eat there.

The neglect of the Hellenistic widows seems to have been the result of the rapid growth of the church in Jerusalem. The expression, “while the disciples were increasing in number,” precedes the statement that a complaint arose due to the discrepancy in the care of the two groups of widows. This suggests rather strongly that the growth of the church (and thus the number of widows) was one of the precipitating factors. If the church had not grown so large, the problem may never have occurred. Indeed, the problem did not exist earlier when the church was smaller.

They wisely delegated, to avoid over-taxing themselves. They clearly communicated their position, their priorities, and the course of action which was to be taken by the church. It is not only important to observe what the apostles did in response to this problem in the church but to discern why they acted as they did. The actions of the apostles were based upon the following principles: (1) The care of widows was the responsibility of the church. (2) The ministry of the church should not discriminate against any group or individual. If it was right for the church to feed its widows, it was wrong for the church to fail to feed a certain group of widows, even if that failure was not

deliberate. De facto discrimination was understood to be wrong and was seen to be in need of correction. (3) The primary responsibility of the apostles was the ministry of the word of God and prayer. While the widows were in great need of food and the discrimination against this one group needed to be corrected, the disciples must not be distracted from their principle calling—proclaiming the word of God and prayer. It is most interesting to observe here that this problem in the church could easily have produced the same result as the threats of the Sanhedrin—the cessation of the preaching of the gospel by the apostles. The apostles would not allow this problem in the church to deter them from their God-given task any more than they would allow the threats of their opponents to do so. (4) The apostles must choose to “neglect” some things in order to “devote” themselves to others. (5) The choice as to what the apostles should “devote” themselves to should be based on their priorities, and these priorities should be based upon their God-given task. (6) That which the apostles chose to personally neglect as their personal ministry, they must see to having done by exercising oversight through administration and delegation. (7) The task required men of high caliber, spiritual men who possessed practical wisdom. (8) This was a problem affecting the whole church, and thus the whole church needed to be involved in the solution of the problem. (9) The apostles had faith in the Holy Spirit to guide and empower men other than themselves.⁴²

This passage gave clear requirements. The first is that they select seven men of honest report. This means they are well respected and have a good reputation. To choose otherwise will stir up more dissention and confusion. Elliott’s commentary for English Readers share:

⁴² Deffinbaugh, “Waiting on the Widows,” accessed March 31, 2016, <https://bible.org/seriespage/10-waiting-widows-acts-61-7>.

In determining *seven men of honest report*, the number may have had its origin in the general reverence for the number seven among the Jews. The *full of the Holy Ghost and wisdom* requirement was important because wherever wisdom, and charity, and kindness were requisite, there was need of a supernatural grace, raising men above prejudice and passion. In clarifying the role of those seven selected, their responsibilities were over the distribution of the alms of the church - not to preach, or to govern the church, but solely to take care of the sacred funds of charity, and distribute them to supply the needs of the poor. The office is distinguished from that of "preaching" the gospel. The seven men chosen were apparently the first "deacons" —qualified and trustworthy men appointed to be in responsible charge of various tasks.⁴³

Interestingly the apostles suggested the seven are nominated and address the issue of the widows so that they along with the elders could continue praying and ministering. They justified this by saying, "It is not desirable that we should leave the word of God and serve tables. Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word." By saying it is not desirable that we should leave the word of God and serve tables they explained that they should remain faithful to their central calling, which was prayer and to the ministry of the word. It was wrong for them to spend their time administrating the practical needs of the widows.

Some believe that this is evidence of a superior attitude among the twelve; that they considered themselves above such work. This was probably not so, and they were wise in delegating these responsibilities. God did not call these apostles to be everything for the church. God has and will use others to serve in other ways. Others may have felt that a pastor should not have his time consumed in tasks that are essentially serving tables. Yet there is something wrong with a pastor who considers such work beneath him.

⁴³ Ron Graham, "Acts 6:1-15. 2012," Simply Bible, accessed March 30, 2015, <http://www.simplybible.com/f78i.htm>.

However, the need of addressing the problem did not concern the actual serving of food and cleaning of dining tables for these widows. This speaks of handling the practical administration of the financial and practical details relevant to caring for the widows. “A ‘table’ at that time meant a place where a money changer did his collecting or exchanging of money. The deacons were elected to oversee the distribution of monies and provisions to the needy among the fellowship,”⁴⁴

Tyson noted a four-part pattern observed in threatening situations. First, there is peace where the numbers in membership are growing. The second step is a threat presented. In this case the Hellenists are grumbling against the Hebrews because the widows are being overlooked. Third, is resolution. The twelve proposed a plan to the community to address the concerns and the seven chose to assist were ordained and ordered. The final step is restoration. In that phase the number of disciples increase. When the threat is addressed, the increase from natural growth will occur.⁴⁵

What is demonstrated is teamwork! When problems occur Christians often have to work together as a team to complete a task and achieve a goal. This “ministry team” concept is derived from the business world’s structure. Creating a team and empowering the seven was a wise reaction.⁴⁶

Stewardship is critical to the growth of the church. It allows the opportunity to serve.⁴⁷ Stewardship includes a variety of resources including time. Using our time

⁴⁴ David Guzik, “Acts 6 - The Appointment of Deacons and the Arrest of Stephen,” Enduring Word, accessed March 29, 2016, <http://enduringword.com/commentaries/4406.htm>.

⁴⁵ Tyson, “Acts 6:1-7 and Dietary Regulations,” 152.

⁴⁶ Phillip W. Sell, “The Seven in Acts 6 as a Ministry Team,” *Bibliotheca Sacra* 167, no. 665 (2010): 58-67.

wisely to be “proactive, relational, missional, and intentional” in the outreach can make a huge difference.⁴⁸ Truly to preach and run a spiritual organization requires funds and good budgeting. Balancing those goals with stewardship as tools to develop and support others allows for prosperity.⁴⁹

In closing, the selected passages from Genesis and Acts clearly suggest the importance of quality leadership. The traits and qualities needed for the assignments must be made clear to all involved. If she or he has not exemplified discernment, wisdom, good reputation, the Holy Spirit and a desire to serve it would be important to seek others who possesses these. Once selected, the leaders must be trained on best practices and informed of their expectations and follow through to be effective for present and future ministry.

⁴⁷ Kennon L. Callahan, *Giving and Stewardship in an Effective Church: A Guide for Every Member* (San Francisco, CA: Harper, 1992).

⁴⁸ Callahan, *Giving and Stewardship in an Effective Church*.

⁴⁹ James David, Hudnut-Beumler, *In Pursuit of the Almighty's Dollar a History of Money and American* (Chapel Hill, NC: The University of North Carolina Press, 2007).

CHAPTER THREE

HISTORICAL FOUNDATIONS

In exploring ways to foster real growth in the church and establish a financial structure with stability many components must be considered. Understanding the current economic affairs is important and requires in-depth understanding. Knowing the future needs, vision, plans, and anticipating even maintenance and unexpected expenses require strategic planning. However, understanding the history of church economics can guide planning and understanding. The historical theories give insight to suggested paths. While those suggestions may be more relevant to the time periods of long ago and resources of the day, the information can provide support and guidance.

This historical overview will explore the life, works, teachings, and beliefs of Thomas Aquinas. His approach to understanding the power in division of labor will be highlighted. His ideas and influences related to leadership and economics during the thirteenth century will be emphasized. As always, there are critics. This overview will highlight views that were contrary to Aquinas.

Throughout history leaders and laypeople have worked hard to practice their religion formally in the church structure. Relying on donations and other financial expectations, these Holy infrastructures throughout the world have existed for centuries. How money is raised and managed is closely related to the growth and spiritual success of the church. Religion is closely intertwined with economics and therefore important to

understand when considering fostering sustainability and growth for future generations in today's church.¹

Moving a few centuries ahead research about the history of church fundraising in the 1700s and 1800s will be shared, as this was a pivotal time in church establishment and economic growth. Finally, this overview will highlight the great influence of slavery on the American economy and ultimately the churches. This follows a chronological order of economic influence and information.

There are many influences and pivotal moments in between the highlighted time frames that will be explored. The churches became supportive of slavery from the fifth century to the late seventeenth century.² When division of labor and economic impact are explored slavery must be considered as it was utilized during these times. Blacks helped to grow empires in Rome, other areas of Europe and throughout the United States. The expectations and treatment of slaves varied, but hard work, lack of independence, and mistreatment were consistently evident.

Robert Penn Warren advised that "History cannot give us a program for the future, but it can give us a fuller understanding of ourselves, and of our common humanity, so that we can better face the future."³ History can be a great teacher and source of wisdom for now and in planning for the future. Our history, therefore, can act

¹ James David Hudnut-Beumler, *Protestism: In Pursuit of the Almighty's Dollar a History of Money and American* (Chapel Hill, NC: The University of North Carolina Press, 2007).

² B. A. Robinson, "Christian Support of Slavery: 5th to 17th Century CE," Religious Tolerance, last modified Aug 24, 2001, accessed April 20, 2016, www.religioustolerance.org/chr_slav4.htm.

³ "Famous Quotations and Quotes About Learning from History," Age-of-the-Sage, accessed April 29, 2016, www.age-of-the-sage.org/philosophy/history/learning_from_history.html.

as a reminder to our present. A great benefit is that it offers some clues as to what to do and not to do.⁴

“Life truly begins only after you have put your house in order.”⁵ Therefore it is essential to create order in the church structure so that “life” and vitality can begin. Without studying church history, it is easy to lose perspective by restricting vision, ambitions, goal setting and proper planning.⁶ In addition, it reminds us that we are all human and subject to error. Sometimes we learn as we go. Other times we look at paths paved, progress made, laws established, and decide on paths to take to foster church financial growth in an ethical manner.

Thomas Aquinas

St. Thomas Aquinas lived a busy and productive forty-nine years! He was born January 28, 1225 in Italy and died in Italy March 7, 1274. During his majestic and powerful time on earth, philosopher and theologian Thomas Aquinas combined the theological principles of faith with the philosophical principles of reason. He ranked among the most influential thinkers of medieval scholasticism. He is considered an authority of the Roman Catholic Church and a prolific writer with economic theories shared. Thomas Aquinas is regarded as one of the most influential thinkers in the medieval era. Thomas Aquinas was not an economist. Rather, Thomas Aquinas was a

⁴ John Grohol, “How the Past Can Help Guide Your Future,” World of Psychology, accessed April 30, 2016, <http://psychcentral.com/blog/archives/2010/07/03/how-your-past-can-help-guide-your-future/>.

⁵ Marie Kondo, *Spark Joy* (New York, NY: Crown Publishing Group, 2016), x.

⁶ Daniel Delgado, “5 Reasons to Study Church History,” *Transformed*, last modified December 1, 2016, accessed May 1, 2016, <https://www.westernseminary.edu/transformedblog/2012/01/28/5-reasons-to-study-church-history/>.

theologian and philosopher in the scholastic tradition. While Thomas Aquinas never published a treatise on economics, he has nevertheless been an important figurehead in the development of economic thought, especially in his work in just price and usury. In his theological and philosophical writings, he writes about many topics, including economics. However, he only focuses on these economic topics because they are important to his real purpose in writing, which is upholding justice according to natural law philosophy.⁷

Aquinas was a respected and well-known thinker of the middle ages. He studied and expanded upon Aristotle's teachings. In addition to political views he heavily focused on economic influence and addressed a number of issues in his book titled, *Summa Theologica II*. Regarding his thoughts on division of labor, Aquinas highlighted the importance of responsibilities being divided based on the abilities that different men possessed.⁸

In 1256 Aquinas began many years of travel and lecturing on theology throughout France and Italy, along with his friend St. Bonaventure of Bagnoregio (1221 - 1274). During this period, he was often called upon to advise the reigning pontiff and the French King Louis VIII on affairs of state, and to represent the Dominican Order in meetings and discussions. Despite preaching every day, he found time to write homilies, disputations and lectures, and continued to work diligently on his great literary work, the "Summa Theologica."

⁷ Michael J. Hagan, "St. Thomas Aquinas: Economics of the Just Society," Austrian Student Scholars Conference 2012, last modified December 12, 2012, accessed May 1, 2016, <http://www2.gcc.edu/dept/econ/ASSC/Papers2013/ASSC2013-HaganMichael.pdf>.

⁸ Edward Younkins, "Thomas Aquinas' Christian Aristotelianism," accessed May 16, 2016, www.quebecoislibre.org/06/060122-5.htm.

Aquinas was characterized as a humble, simple, peace-loving man, given to contemplation, and a lover of poetry. He always maintained self-control and won over his opponents by his personality and great learning. He also refused prestigious positions such as Archbishop of Naples and Abbot of Monte Cassino as he preferred to teach and inspire.⁹

Aquinas was a Christian theologian, but he was also an Aristotelian and an Empiricist, and he substantially influenced these two streams of Western thought. He believed that truth becomes known through both natural revelation (certain truths are available to all people through their human nature and through correct human reasoning) and supernatural revelation (faith-based knowledge revealed through scripture), and he was careful to separate these two elements, which he saw as complementary rather than contradictory in nature.

His two-great works are the "Summa Contra Gentiles" (often published in English under the title "On the Truth of the Catholic Faith"), written between 1258 and 1264, and the "Summa Theologica" ("Compendium of Theology"), written between 1265 and 1274. The former is a broadly-based philosophical work directed at non-Christians; the latter is addressed largely to Christians and is more a work of Christian theology.

Aquinas saw the raw material data of theology as the written scriptures and traditions of the Catholic Church, which were produced by the self-revelation of God to humans throughout history. Faith and reason are the two primary tools which are both necessary together for processing this data in order to obtain true knowledge of God. He believed that God reveals himself through nature, so that rational thinking and the study

⁹ Luke Mastin, "The Basics of Philosophy," accessed May 15, 2016, http://www.philosophybasics.com/philosophers_aquinas.html.

of nature is also the study of God (a blend of Aristotelian Greek philosophy with Christian doctrine).¹⁰ The division of labor was the concept that St. Thomas Aquinas promoted. Basically, the theory of the division of labor states that when people specialize they are more productive than when they do everything for themselves.¹¹

Thomas Aquinas's economic thinking followed pretty close to Aristotle's thoughts and teachings. The basis was the idea of justice and wages and prices. Economics was about fairness and justice to both philosophers. Aquinas believed since all of creation came from God, nothing we have here is really ours. All of creation is to be shared, which is a logical concept. Many egotistical people have a sense of entitlement and privilege. However, Aquinas added one more aspect to this idea that everything is to be shared and is a gift. That is humanity needed incentives to work. Private property, although not really belonging to anyone created an incentive for people to work.

Therefore, private ownership could be just and fair if the work was fair and honorable. It motivated man on this earth to till the earth. He adds that trade is bad for a city because it naturally will lead to a constant presence of foreigners. Appealing to Aristotle, Aquinas says that "intercourse with foreigners...is particularly harmful to civic customs." Further, Aquinas says that when a city opens up to trade, it gives way to vices such as greed and selfishness, which are antithetical to the common good. Military activity will also be harmed by trade because men will increasingly become merchants

¹⁰ Mastin, "The Basics of Philosophy," accessed May 15, 2016, http://www.philosophybasics.com/philosophers_aquinas.html.

¹¹ Robert McGee, "Thomas Aquinas: A Pioneer in the Field of Law and Economics," ResearchGate, last modified May 2005, accessed May 3, 2016, https://www.researchgate.net/publication/228244764_Thomas_Aquinas_A_Pioneer_in_the_Field_of_Law_Economics.

rather than do hard labor, which make them unsuitable for military endeavors because they become soft spirited and weak in body. Lastly, he posits that when trade abounds in a city, the inhabitants have incentive to crowd within the city walls to trade, and quarrels arise and peace departs from the city because they are packed too close for comfort.¹²

Aquinas' understanding of man as a social being led naturally to his ideas on the division of labor. It is evident in Aquinas' writings that he recognizes man as naturally being a 'social animal,' just as Aristotle had said in *Ethics*. In this understanding of man's natural inclination to society, Aquinas logically explains the organization of society. He states that it is both because of divine providence and the natural influences of man's aptitudes that the division of labor forms in society. He compares the economy to a body, in which different members serve their respective functions. One cannot do all, and likewise, not everyone can do the same. Thus, it is beneficial for society to have everyone serving their own productive purpose for the community as a whole.

To make the same point Aquinas uses an analogy of a bee-hive. He says that every bee is not occupied with the same activities, "some gather honey, some build their dwelling with wax, while the queens do none of these things: and it needs be so likewise with man" because some men are better at some tasks than others. For society to thrive, a multitude of tasks must be achieved by all men. The implications are obvious but important.¹³

¹² Hagan, "St. Thomas Aquinas," accessed May 1, 2016, <http://www2.gcc.edu/dept/econ/ASSC/Papers2013/ASSC2013-HaganMichael.pdf>.

¹³ Hagan, "St. Thomas Aquinas," accessed May 1, 2016, <http://www2.gcc.edu/dept/econ/ASSC/Papers2013/ASSC2013-HaganMichael.pdf>.

Aquinas believed that there is benefit to society when each man specializes in his own area of efficiency in society. Although Aquinas identifies the division of labor as a beneficial and necessary aspect of society, he does not follow this logic absolutely. In *De Regno*, a letter on Kingship, Aquinas provides a king with advice on how to properly rule. One of the topics he focuses on is providing the chosen city with an abundant supply of food. He notes that food can be supplied to a city in one of two ways, self-sufficiency and trade. Confidently, Aquinas claims that, “it is quite clear that the first means is better.” He cites multiple reasons for this claim. He says that dependency for anything implies a deficiency and that whatever is self-sufficient is more dignified. Thus, he argues that a city surrounded by towns constantly supplying adequate food is more dignified than one that acquires its food supply through trade. Self-sufficiency is safer, says Aquinas, because it avoids relying on the merchant, who might be prevented because of war or shipwreck, or otherwise. In such a case, the city would be at a great disadvantage. He added that trade is bad for a city because it naturally will lead to a constant presence of foreigners.¹⁴

Aquinas says that when a city opens up to trade, it gives way to vices such as greed and selfishness, which are antithetical to the common good. Military activity will also be harmed by trade because men will increasingly become merchants rather than do hard labor, which make them unsuitable for military endeavors because they become soft spirited and weak in body. Lastly, he posits that when trade abounds in a city, the inhabitants have incentive to crowd within the city walls to trade, and quarrels arise and peace departs from the city because they are packed too close for comfort. After this

¹⁴ Hagan, “St. Thomas Aquinas,” accessed May 1, 2016, <http://www2.gcc.edu/dept/econ/ASSC/Papers2013/ASSC2013-HaganMichael.pdf>.

strong condemnation of trade, Aquinas concludes that “the perfect city will make a moderate use of merchants” because every city will require some trade because this is inherent in the scarcities and abundances that different areas will experience.¹⁵ Aquinas’ development of the division of labor is sound in that he recognizes its efficiency for production and for society. However, as was discussed above, Aquinas views the division of labor as men working for the common good rather than their own good. However, Aquinas’ points on the differing abilities of men in the division of labor are quite true and important for the formation of society.¹⁶

Aquinas’ points on the differing abilities of men in the division of labor are quite true and important for the formation of society. In his discussion of providing food for a city, Aquinas retreats from a full extension of the usefulness of the division of labor. He again takes from the ideas of Aristotle, and posits that self-sufficiency is the most dignified form of food production in a city. Aristotle, in *Politics*, plainly states that all people agree in the dignity of self-sufficiency. However, economic efficiency grows as the division of labor expands. If the division of labor can only expand to the city’s borders, economic productivity will also be limited. Aquinas’ claim that trade will decrease military strength can clearly be countered.¹⁷

In a society that takes part in trade as a major mode of supply, the division of labor is extended outside of the city. Suppose that in such a city, the food supply is

¹⁵ Hagan, “St. Thomas Aquinas,” accessed May 1, 2016, <http://www2.gcc.edu/dept/econ/ASSC/Papers2013/ASSC2013-HaganMichael.pdf>.

¹⁶ Hagan, “St. Thomas Aquinas,” accessed May 1, 2016, <http://www2.gcc.edu/dept/econ/ASSC/Papers2013/ASSC2013-HaganMichael.pdf>.

¹⁷ Hagan, “St. Thomas Aquinas,” accessed May 1, 2016, <http://www2.gcc.edu/dept/econ/ASSC/Papers2013/ASSC2013-HaganMichael.pdf>.

brought in by trade rather than self-sufficient production. Men who might otherwise spend their time laboring on the farms producing food could now specialize in military work. Rather than splitting time between farming and some military training, all of their time could be spent on the latter. In the same way, the expansion of trade could replace other self-sufficient forms of production, bringing about more opportunities for architects to better fortify the city, or for engineers to spend time innovating new weapons. So, engaging in trade rather than self-sufficiency increases economic productivity in ways that were previously impossible.¹⁸

Aquinas analyzed fear and the impact on how people progressed. He indicated that “fear leads us to narrow the scope of our vision and assume a posture of self-preservation.”¹⁹ While fear can be useful it can also be debilitating. Aquinas discussed fear in his book *Summas Theological*. He notes that fear is a passion, an emotion and like all the other passions it is not in and of itself good or bad. Comparably, he shares that we do not chose fear any more than we choose to be hungry or angry.²⁰

Human are vulnerable to the realities of life, which can cause fear. Aquinas shared that fear arises from concern about a possible evil in the future. It is so relevant that it cannot be ignored and starts to consume the thoughts of the fearful person. He indicated that the source of fear is love. Humans fear that what we love is or will be

¹⁸ Hagan, “St. Thomas Aquinas,” accessed May 1, 2016, <http://www2.gcc.edu/dept/econ/ASSC/Papers2013/ASSC2013-HaganMichael.pdf>.

¹⁹ Scott Bader-Saye, “Thomas Aquinas and the Culture of Fear,” *Journal of Society of Christian Ethics* 25, no. 2 (2005): 95-108.

²⁰ Bader-Saye, “Thomas Aquinas and the Culture of Fear,” 95-108.

threatened. So with this concept also comes the thought that if we had no fear one could presume that we had no love, as least as it relates to that situation.²¹

Slavery

Aquinas' view on slavery in the thirteenth century was that it was natural.²² His beliefs were similar to Aristotle. He believed that the status of a wife and women was superior to slaves. The church supported slavery as it depended on slave labor for economic boost. The institution of slavery was an integral part of many societies worldwide. The Roman Catholic Church only placed two restrictions on the purchase and owning of slaves. "They had to be non-Christian. They had to be captured during "just" warfare. i.e. in wars involving Christian armies fighting for an honorable cause."²³

Ancient economy relied heavily on slavery. The institution of slavery not only provided labor but those humans became prime property because they could be sold, donated, exchanged, leased and even stolen. Since slaves were taught trades, slave owners benefited from the income earned from their work.²⁴

Christianity did not address the issue of slavery for decades. They accepted it as the social structure of the day. Despite scriptures that refuted the practice of slavery, churchgoers used other scriptures to support it.²⁵ Although many Christians did not

²¹ Bader-Saye, "Thomas Aquinas and the Culture of Fear," 95-108.

²² Robinson, "Christian Attitudes Towards Slavery," accessed April 20, 2016, www.religioustolerance.org/chr_slav4.htm.

²³ Robinson, "Christian Attitudes Towards Slavery," accessed April 20, 2016, www.religioustolerance.org/chr_slav4.htm.

²⁴ Paul Oslington, *The Oxford Handbook of Christianity and Economics* (New York, NY: Oxford University Press, 2014), 37.

support this behavior they did not move to take stand against it and promote abolishing the practice.²⁶

People considered it quite appropriate for one person to own another human being as a piece of property, in Europe and America. British Quakers were the first organized religious group to both repudiate slavery and to forbid slave owning among their membership. They provided much of the leadership of the abolitionist movement, both in Britain and North America. However, their influence was limited by their small numerical strength. It was John Wesley (1703-1791), founder of the Methodist movement, who was able to convert the small Quaker protest into a mass movement.²⁷

In the *Summa Theologiae* where Thomas discusses the creation of woman from the rib of man, he writes: “Nor was it right for her to be subject to man’s contempt as his slave, and so she was not made from his feet.”²⁸ In other words, slaves are an object of contempt and rank below women in the hierarchy of the household. Having established the uniquely low status of slaves in Aristotle’s hierarchy in the household, Aristotle then provides a number of characteristics of slaves. First of all, he says that a slave is a piece of property which belongs to the household. While discussing the concept of justice in the *Summa Theologiae*, Thomas discusses the ownership of slaves as follows: “Now that which is ordered to a man is said to be his own. Thus, the master owns the slave, and not

²⁵ Neil Ormerod, *Re-Visioning the Church: An Experiment in Systematic-Historical Ecclesiology* (Minneapolis, MN: Fortress Press, 2014), 206.

²⁶ C. De Wet, “Sin as Slavery and or Slavery as Sin? On the Relationship Between Slavery and Christian Hamartiology in Late Antique Christianity,” *Religion and Theology* 17 (2010): 26-39.

²⁷ Robinson, “Christian Attitudes Towards Slavery,” accessed April 20, 2016, www.religioustolerance.org/chr_slav4.htm.

²⁸ Ralph Neill, “Slavery in the Writings of Thomas Aquinas: Ralph Neill,” Doc Player, last modified April 4, 2011, accessed May 1, 2016, <http://docplayer.net/22638376-Slavery-in-the-writings-of-thomas-aquinas-ralph-neill-april-4-2011.html>.

conversely, for that is free which is its own cause.”²⁹ Given that a slave was considered a piece of property, Aristotle then becomes more specific as to the kind of property. In particular, a slave is an instrument or tool to be used by the household. However, the slave is “an instrument which takes precedence of all other instruments.”³⁰ Thomas explains that what Aristotle means by “taking precedence” is that slaves use and move the other non-living instruments and tools that are found in the household.³¹

He states that the activity of household life is higher than mere production of goods because the latter is subordinate to the former. Aristotle therefore implies that the activity of a household slave is somewhat more elevated than the activity of hired manual workers, for example leather workers, who produce goods that are used to support the activity of the household. Thomas Aquinas then takes four of these various passages from the *Politics*, synthesizes them, and forms a typically Aristotelian definition of the species “slave” comprised of a genus and a collection of differences. Thomas Aquinas defines a slave in the following way:

We posit instrument as the genus and add five specific differences. By the fact that we call the instrument living, we distinguish it from inanimate instruments. By the fact that we call the instrument useful for activity, we distinguish it from a craftsman’s assistant, who is a living instrument of production. By the fact that we say that the instrument belongs to another, we distinguish a slave from a free person, who sometimes serves in a household freely or for pay, not as property. By the fact that we call the instrument separate, we distinguish it from a part like the hand, which belongs to something else but is not separate. And by the fact that we call the instrument a human being, we distinguish it from irrational animals, which are separate property.³²

²⁹ Neill, “Slavery in the Writings of Thomas Aquinas,” accessed May 1, 2016, <http://docplayer.net/22638376-Slavery-in-the-writings-of-thomas-aquinas-ralph-neill-april-4-2011.html>.

³⁰ Neill, “Slavery in the Writings of Thomas Aquinas,” accessed May 1, 2016, <http://docplayer.net/22638376-Slavery-in-the-writings-of-thomas-aquinas-ralph-neill-april-4-2011.html>.

³¹ Neill, “Slavery in the Writings of Thomas Aquinas,” accessed May 1, 2016, <http://docplayer.net/22638376-Slavery-in-the-writings-of-thomas-aquinas-ralph-neill-april-4-2011.html>.

“Natural slavery” is the concept where there is an assumed friendship or understanding between the master and slave and the slave benefits.³³ In the *Summa Theologiae*, Thomas makes use of Aristotle’s distinction of two kinds of servitude or two kinds of subjection when he discusses the relationship between men and women. Subjection is twofold. One is servile, by virtue of which a superior makes use of a subject for his own benefit, and this kind of subjection began after sin. There is another kind of subjection, which is called economic or civil, whereby the superior makes use of his subjects for their own benefit and good; and this kind of subjection existed even before sin. The first “servile” kind of subjection corresponds to slavery by law. The superior is the one who benefits from the relationship. The key words are “utility” and “useful.” Slaves were presumed to be ignorant and needed a slave owner to support and guide him or her.³⁴ Christianity did not address the concerns of slavery directly during this era. Instead they accepted it as the social structure of that day.³⁵

Pew Rental

In addition to slavery contributing to the economic growth of the church, other fundraising efforts were impactful such as pew rental. This system of pew rental began during the Middle Ages. Families could purchase seats where they wanted to sit and

³² Neill, “Slavery in the Writings of Thomas Aquinas,” accessed May 1, 2016, <http://docplayer.net/22638376-Slavery-in-the-writings-of-thomas-aquinas-ralph-neill-april-4-2011.html>.

³³ Neill, “Slavery in the Writings of Thomas Aquinas,” accessed May 1, 2016, <http://docplayer.net/22638376-Slavery-in-the-writings-of-thomas-aquinas-ralph-neill-april-4-2011.html>.

³⁴ Neill, “Slavery in the Writings of Thomas Aquinas,” accessed May 1, 2016, <http://docplayer.net/22638376-Slavery-in-the-writings-of-thomas-aquinas-ralph-neill-april-4-2011.html>.

³⁵ Ormerod, *Re-Visioning the Church*.

enjoy worship services. This form of classism clearly identified the haves and the have nots. The church diligently kept records and encouraged this practice to support the upkeep and growth of the church. Pew rentals were an accepted fundraising means of many Christian churches. Members would pay a regular fee for the privilege of reserving a certain bench or seat for themselves and their guests.³⁶

While the rentals would help the church meet its expenses, it also provided a means for class distinction. The pews closer to the front cost more than the ones in the rear. There were even some free seats but people seated in those were considered to not want to the Church's work. More unwelcoming was when a visitor came and sat in the seat of someone who paid for it. There was great embarrassment if asked to vacate a seat. While profitable, many church leaders considered the negative implications and moved away from the pew rental practices.³⁷ Pew-renting entails a payment for the use of a sitting in church over a period of time, which can last from a single Sunday to a lifetime, although the latter is perhaps more accurately described as a lease. The use might be exclusive to the renter, or might be conditional on each Sunday that the renter appears before a certain time, such as the reading of first lesson, upon which the sitting might be filled by another congregant.

The practice of pew-renting blossomed under the Church Building Acts, the first of which was passed in 1818, which officially made pew-renting a legitimate part of fund-raising for new churches in the widespread church-building of the nineteenth

³⁶ "Pew Rental," Genealogy and History, December 5, 2012, accessed Dec 29, 2016, <http://www.manpace.com/blog/2012/12/05/pew-rental/>.

³⁷ "Pew Rental," Genealogy and History, accessed Dec 29, 2016, <http://www.manpace.com/blog/2012/12/05/pew-rental/>.

century. Within two decades of the 1818 Act, a vigorous protest sprang up against pew-renting, based mainly on the contention that the poor, lacking the money for luxuries such as pews, were demeaned by their relegation to “free seats,” and might take umbrage and refuse to attend church.

The size of the pew and amount of people seated on each made a difference in amount. Larger members and those with wide clothes, including hoop skirts and large hats whose diameters are more than eighteen inches or so, are likely to have caused disagreements. Although few instances have been found of smaller members complaining when larger ones took up more space than they were entitled, and although only a small minority probably measured the pews to determine how much each could legally use, the feeling of being monetarily cheated surely existed.³⁸

Over the years other fundraising efforts have been used to off-set the operation of the church even during tougher times such as the Great Depression. In addition to the pew rental system, free-will offerings became more common. In many churches, they were at first gathered only on special occasions, such as Communion and Thanksgiving, to support poor families. Free will offerings were also collected to support the minister’s salary. The glebe system, which involved land being donated to source of income for pastors. As these practice of asking for free-will donations and land became a burden for some, churches resorted to accepting in-kind donations such as building materials and labor.³⁹

³⁸ John Charles Bennett, “The English Anglican Practice of Pew Rental,” PhD diss., University of Birmingham, 2008.

³⁹ Mark A. Noll, *God and Mammon: Protestants, Money, and the Market 1790-1860* (New York, NY: Oxford University Press, Inc., 2001).

Clearly, religion relies on strong, strategic and stable economics to thrive. This chapter has outlined the impact of money movement in and around churches throughout various eras in history. Many Church Fathers and prominent theologians of the ancient church have sited best and worse economical practices. Thomas Aquinas' influential thought on the topic was taught throughout his European travel and assignments. His manuscripts note his ideas and teachings.

Many practices and historical systems were used to promote the economy and encourage a capitalistic society. Even before the Middle Passage the concept of slavery was pivotal in enhancing the church economy and infrastructure. While some Christians did not agree with slavery, enough did for the dehumanizing practices to continue for thousands of years. It worked enough in their favor to continue.

These three poignant historical examples highlight economic efforts in place over the years. At times even disregarding human rights, these practices continued in pursuit of the might dollar. Today we have more sophisticated fundraising efforts that are not harmful physically, socially and emotionally as slavery and pew rental systems. The concepts of division of labor has continued through various forms throughout the years. In my opinion, it makes great sense to share the responsibilities to avoid burn out, balance the load and encourage involvement of all members. Everyone can contribute something to promote growth the church and various ministries offered.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

There are numerous forms of theology and theological approaches in which religious groups may subscribe. However, the theology subgroup, ecclesiology, is directly compatible to the focus of business integration in the church and fostering growth in ministry work.

Before establishing strategies to promote growth and have solid business practices there must be clarity on the state of the church. This includes exploring the infrastructure inside out. Therefore, the connection between ecclesiology and exercising best business practices is essential for the church to improving morale and promoting growth.

Therefore, this chapter will explore various theologians and their beliefs as it relates to the framework of theories and models of theology. By reviewing their methodologies will provide insight and guidance to the research being conducted within this project. Further, the research of these scholars will present various beneficial themes and strategies for the body of Christ at large.

There are countless theologians, classical and modern, who have contributed to the ecclesiology movement and mindset during their studies and stint in the ministry realm. John Wesley, William Easum and James Cone will be highlighted for their impactful work. Thomas Aquinas was one of the classical and most influential theologians of all times from whom many theologians follow ideas, including James

Cone. Aquinas was born in southern Italy and even as a teenager began to study and teach the Bible.¹ He committed his life to teaching Christianity, spirituality and many other related topics. John Wesley, Methodist theologian, was concerned with the poor and how society and the church treated this group.

Theology, in general, encourages investigation, interpretation and reflection. It acknowledges the Bible as the basis for Christian teachings. While there may be variations and a lack of consistency due to varied interpretation, theology directs attention to what is most essential to the Christian faith and work.²

William Easum believed that leaders are instrumental in changing the focus and mindset of the church. It is imperative that leaders who are not content with just maintaining the status quo step forward and lead.³ Modern theologian, James Cone, is also noted for focus on leadership. Cone notably structured a systematic framework of black theology, birthed in the 1960's.

The themes of the aforementioned theologians center around important foundational strategies for churches functioning cohesively so that growth can be fostered. Theology is not limited to the work and emphasis of the early church. As times, cultures and technology has changed, so has the concept of church and how we do business related to church. Therefore, it is helpful to explore the past relevant theories and models to get inspiration and direction for today's church.

¹ Edward Feser, *Aquinas: A Beginner's Guide* (London, UK: Oneworld Publications, 2009).

² Owen C. Thomas and Ellen K. Wondra, *Introduction to Theology* (New York, NY: Morehouse Publishing, 2002).

³ William Easum, *Dancing with Dinosaurs* (Nashville, TN: Abingdon Press, 1993).

Defining Ecclesiology

According to the English Oxford Living Dictionary, the word ‘ecclesiology’ is a noun that means: “the study of churches, especially church building and decoration.” It also is considered the “theology as applied to the nature and structure of the Christian Church.”⁴ The Oxford Dictionary of the Christian Church defines ecclesiology as “the science of the building and decoration of churches.”⁵ This reference noted that in the word, ecclesiology, was first used in the nineteenth century. Today the term refers to the theology of the church.⁶ The word *ecclesiology* comes from two Greek words meaning “assembly” and “word.” When the two concepts are combined it means “the study of the church.”⁷ This definition is also supported by *A New Dictionary of Christian Theology* which suggests that the “theological study of the church is ecclesiology.”⁸ The word is derived from the Greek word “*ekklesia*” which means ‘assembly.’ In fact, the term “*ekklesia*” is used throughout the New Testament to refer to the church. The idea was that the church was the assembly place of worship identified by God. The term in Classical Greek most often refers to an “assembly” regularly convened for political purposes, such as voting on issues affecting the city in which the people live. Initially,

⁴ English Oxford Living Dictionary, s.v. “ecclesiology,” Oxford University Press, accessed October 30, 2016, <https://en.oxforddictionaries.com/definition/ecclesiology>.

⁵ F. L. Cross, *The Oxford Dictionary of the Christian Church* (New York, NY: Oxford University Press, 1997).

⁶ Cross, *The Oxford Dictionary of the Christian Church*.

⁷ “What Is Ecclesiology?,” Got Questions, accessed October 2016, <https://gotquestions.org/Ecclesiology.html>.

⁸ Alan Richardson and John Bowden, *A New Dictionary of Christian Theology* (London, UK: SCM Press, 1983).

the “*ekklesia*” was not identified exclusively with the Christian community but eventually applied the assembly of Christians, only.⁹

Traditions and beliefs have evolved over the decades. Ecclesiology requires reflection as the church emerges. To serve and fulfill the needs of the present church changes have to be made. The concept of church is related to the assembly of Believers or Christians. Ecclesiology focuses on the nature of the church. It is concerned with the role that the church plays in society.

Ecclesiology has different components. The first has to do with understanding of Jesus. Next, it is about understanding God’s intervention in human history and affairs. Ecclesiology contains strategy surrounding the relationship with traditions. Finally, the context or community wherein the worship and fellowship occurs is key to understanding the church concept.¹⁰ In essence, ecclesiology is the personality of the church.

Ecclesiology is crucial to understand God's purpose for Believers and to guide their outreach, ministries and growth. Modern theologians have acknowledged and built upon the foundational work of classical ecclesiologists. Foundationally, they all recognize that the “church is people, not a building.”¹¹

⁹ Richardson and Bowden, *A New Dictionary of Christian Theology*.

¹⁰ John Holdsworth, "Theology and Psychology: Ecclesiology and Gender" *Journal of Empirical Theology* 12, no. 2 (1999): 17-22.

¹¹ J. Deotis Roberts, "A Black Ecclesiology of Involvement," *The Journal of Religious Thought* 32, no. 1 (1975): 36-46.

Theologians Who Address Ecclesiology

John Wesley was born June 17, 1703 in Epworth, Lincolnshire (England)¹² and active in ministry work until his death in 1791.¹³ During the eighteenth century, classical theologian John Wesley gained notoriety for trailblazing in the Methodist religion. In 1729, he joined his brother Charles and two other men in a religious study group called the “Methodists.” Eventually he took over the leadership of the group, John helped it grow in numbers. They were known for fasting two days per week and in 1730 added social services to their list of activities. John’s spiritual influence was derived heavily from his parents Samuel and Susanna Wesley. They were very involved in the church activities of the day, especially his father.¹⁴

Samuel Wesley was a clergyman who studied, wrote, taught foreign languages and served as an active parish. He allowed John the opportunity to work alongside him and John modeled his teaching and preaching. The principle of “loving God and loving neighbor” guided how they respected others. Often John’s father was not available for church business with his many other obligations. In those cases, his mother would take the lead and preside effectively. Watching this model made him receptive to women working in and leading ministry efforts. In fact, during his day, he was noted for allowing more opportunities for women than other ministers. Their initial task was to visit the sick and eventually they also led classes and became lay preachers.¹⁵

¹² Reginald Kissack, *Spotlight on John Wesley* (London, UK: Marshall, Morgan and Scott, 1962).

¹³ H. Newton Malony, *The Amazing John Wesley: An Unusual Look at an Uncommon Life* (Colorado Springs, CO: Biblica Publishing, 2010).

¹⁴ Gwang Seok Oh, *John Wesley's Ecclesiology: A Study in Its Sources and Development* (Lanham, MD: Scarecrow Press, 2008).

¹⁵ Oh, *John Wesley's Ecclesiology*.

Growing up, his father did not manage finances well and John experienced a degree of poverty at times when their basic needs went unmet. These experiences caused him to have compassion for the neighbor and do good to help others out. He believed that salvation was the function of the church.

He respected other Christian's approach but saw Methodism as a movement with a mission for the followers. Holiness was his goal in the church. While his home base was the Church of English, his lessons resounded beyond those borders and he trained leaders who travelled all over. He even spent time in Georgia and South Carolina as a missionary.¹⁶

It was there in Georgia and South Carolina that he witnessed first-hand how brutal and inhumane Africans were treated as slaves. In cases where slaves did attend church with their masters, Wesley learned from them that they often did not understand what was being taught. Therefore, Wesley initiated services and classes on various plantations teaching the Bible to slaves. When he returned to England he led a crusade against slave trade and spoke about the horrific conditions.¹⁷

John Wesley was not only concerned about the spiritual well-being of people but also their physical well-being. During the eighteenth century there were many public health concerns. Open sewages with horse manure were common on the streets. Personal toileting was not clean and efficient. The food was also, often, contaminated and medical treatment was rare especially to the lower class.¹⁸

¹⁶ Oh, *John Wesley's Ecclesiology*.

¹⁷ Warren Thomas Smith, *John Wesley and Slavery* (Nashville, TN: Abingdon Press, 1986).

¹⁸ Malony, *The Amazing John Wesley*.

While not a medical doctor or nurse, he was considered the greatest health educator in the eighteenth century in Britain. Wesley is credited for the quote “cleanliness is next to godliness.” His approach was holistic. He focused on the justice, mental health, hygiene and preventive care of those he ministered to as he travelled. It was not uncommon in that day to see clergyman serving as “healers” especially for the poor and those who lived far from physicians.¹⁹

Wesley had a desire at one point to become a physician and started reading medical literature in his spare time. Over the years, he noted remedies that seemed effective and eventually wrote a book titled *Primitive Physick*. It became in-demand and the word spread about the effective treatments. He highlighted the relationship between the mind and body and how this impacted wellness, also.

John Wesley’s ecclesiological view encompassed the state of the Methodist church, politics and the communities he came in contact with in England and America. In the eighteenth century there was not the separation of church and state as we see today.²⁰ His ecclesiology approach was holistic depending on how the church successfully cared for the poor and needy. This aligns with the New Testament biblical reference in Acts where there was need for leadership and organization in providing food for the widows. Wesley was an advocate for the poor and spoke out against injustice so that congregations beyond the Methodist church could be aware and make a difference. His views encompassed social justice and economic ethics.²¹ He stressed addressing

¹⁹ Malony, *The Amazing John Wesley*.

²⁰ John Hong and John Sungschul, *John Wesley The Evangelist* (Lexington, KY: Emeth Press, 2006).

²¹ Theodore W. Jennings Jr., *Good News to the Poor: John Wesley’s Evangelical Economics* (Nashville, TN: Abingdon Press, 1990).

human rights and basic needs because it is ethical. However, this is foundational for the project on a business mindset. Church growth cannot happen when sects of people are marginalized. In fact, this needy group, who would like to participate in church and foster the growth, cannot if they are not welcomed or supported. There is a cyclical result from service.

William (Bill) Easum was born in 1939. As a United Methodist preacher he has had over twenty-five years of experience pastoring and over forty years working with congregations. He is a church consultant and author.²² Much of Easum's work focuses on church growth; especially as it relates to leadership.

Structuring the church for growth requires examination of church leadership. Within the leadership should be a vision that is clear but also preparation in place for the increase and growth. He also highlights that a welcoming spirit filled with excellence should be in the atmosphere. This encompasses each component of the church from greeters to music ministry.²³ From an ecclesiology approach, he promotes understanding the church dynamics and needs. In fact, Easum "insists that the generations are the most vital to church growth."²⁴ He feels that since "music is the major vehicle for celebration and communication" it is important that it is of quality. In addition, he notes that the worship experience and all aspects of the music ministry should be culturally relevant.²⁵

²² William Easum and Cornelius Bil, *Go Big: Lead Your Church to Explosive Growth* (Nashville, TN: Abingdon Press, 2006).

²³ Easum and Bil, *Go Big*.

²⁴ Frank Burch Brown, "A Matter of Taste?," *Christian Century* 117, no. 25 (September 13, 2000): 904.

²⁵ Brown, "A Matter of Taste?," 904.

Effective church leaders, especially pastors have to take care of themselves for the arduous task of leading, coaching, guiding, and inspiring. Compassion fatigue, generational differences, personal financial challenges, burnout are real issues pastors and others in leadership are facing today.²⁶

William Easum makes an interesting analogy about church growth and that of dinosaurs, who became extinct because they were not able to adapt. He shared that, essentially, the church will follow in the footsteps of dinosaurs unless it is willing to alter how it operates.²⁷ Such people willing to live on the fringe are the key in seeing the church transitioned. Further, Easum lists the characteristics of the type of men and women who will have what it takes to bring about such a change:

- They are dissatisfied with ways of doing things in the church that don't work!
- They can see what others can't see and aren't afraid to do what others say can't be done!
- They are servant leaders.
- They are analytical—gathering and analyzing all the data available for change to occur.
- They go beyond their own denominations and organizations to seek information and ideas.
- They have the courage to act. They're not afraid to lead the charge against tradition.
- They master and teach excellence, innovation, and anticipation.
- They are willing to bypass "good" things to give themselves to the most important tasks necessary to bring change.²⁸

Easum gives insight to the concept of the “nomadic church” which is when a church meets in a non-traditional church setting such as a school, movie theatre, storefront or

²⁶ William Easum, *Put on Your Own Oxygen Mask First: Rediscovering Ministry* (Nashville, TN: Abingdon Press, 2004).

²⁷ Easum, *Dancing with Dinosaurs*.

²⁸ Easum, *Dancing with Dinosaurs*.

other rental space.²⁹ With the increase construction and land costs churches have decided to focus their funding and other resources on developing leadership and outreach. The challenges of setting up and taking down equipment, providing security for the youth ministry, and space limitations, to name a few, have to be carefully and thoughtfully planned. One consistent factor that has been noted among successful nomadic churches is the presence of positive leadership.³⁰

Churches will grow if leaders grow first.³¹ While there are a variety of areas that this growth must occur, vision planning is essential. Realizing the value in vision, William Easum suggested that leaders share the vision and then seek financial support to back the project instead of just asking for money. He suggests that churches “tie the vision to resources.” Then, people will be more inclined to offer support; knowing how their funds will make a difference.³²

William Easum explored ecclesiology as it relates to the changing church structure. His focuses align with the project of developing a business mindset as he considers business decisions that have to be made about the infrastructure and leadership training. Marketing is reliant upon the church culture being understood. The approach considers caring for others as well as educating and training leaders to be more effective.

²⁹ William Easum and Theodore Pete, *The Nomadic Church: Growing Your Congregation Without Owning the Building* (Nashville, TN: Abingdon Press, 2005).

³⁰ Easum and Pete, *The Nomadic Church*.

³¹ Easum, Bill, Cornelius, Bil 2006 Abingdon Press Nashville, TN “Go Big: Lead your Church to Explosive Growth”

³² Easum, Bill, Cornelius, Bil 2006 Abingdon Press Nashville, TN “Go Big: Lead your Church to Explosive Growth”

A modern influence in the movement is theologian James Cone, an American theologian known for his work with black theology and ecclesiology.³³ He is the founder of black liberation theology and infuses systematical theology and ecclesiology in his teachings. Inspired by Karl Barth, Thomas Aquinas, and many others, James Cone is a relevant theologian to the context and membership demographic. This chapter will focus on the basis of ecclesiology and the relevance to the growth of the church. In addition, focus will be given to models within the church structure and the theologian influences

James Cone hones in on ecclesiology and church structure considering the challenges relative to the black church. Black theologians no longer felt obligated to framework set by the western theological tradition of “Aquinas, Luther or Calvin but to David Walker, Daniel Payne and W.E.B. DuBois”³⁴

James Cone, a modern theologian and ordained African Methodist Episcopal (AME) minister, is considered the “father” of Black Theology.”³⁵ Black theology has also been coined the term “black liberation theology.” Growing up in a rural Arkansas town where segregation was heavily evident, James Cone was impacted and motivated by the discrimination blacks experienced. He became a preacher at the age of sixteen and over the years studied Malcolm X and Dr. Martin L. King, Jr. He marched with and emulated Dr. King in the 1960s.³⁶ Since 1970, James Cone has been a professor of

³³ Union Theological Seminary, “James H. Cone,” accessed October 15, 2016, <https://utsnyc.edu/academics/faculty/james-h-cone/>.

³⁴ Gayraud S. Wilmore and James H. Cone. *Black Theology: A Documentary History, 1966-1979* (Maryknoll, NY: Orbis Books, 1979).

³⁵ Carlyle Fielding Stewart III, “The Method of Correlation in the Theology of James Cone,” *The Journal of Religious Thought* 40, no. 2 (1983): 27-38.

³⁶ The Faith Project, “This Far by Faith: James Cone,” accessed October 10, 2016, http://www.pbs.org/thisfarbyfaith/people/james_cone.html 2003.

systematic theology at Union Theological Seminary in New York. There he has taught and continue to teach many courses including those titled *Black Theology*, *Christian Theology*, *The Life and Thought of James Baldwin* and *Malcolm X and Martin Luther King, Jr.*³⁷

However, there were other theologians and non-theologians who had the same concerns. Even during slavery, the oppressive experiences were evident and led to slaves wanting freedom, in many cases, to read, write, worship, and be treated fairly. Nevertheless, black theology has made great contributions to contemporary theology even to those who do not share the heritage or passion.³⁸

“Theology is the language of God.”³⁹ Christian theology contains the liberating component where God is focused on freeing the oppressed.⁴⁰ “Liberation is a historical reality born in the struggle for freedom in which an oppressed people recognize that they were not created to be seized, bartered, deeded, and auctioned.”⁴¹ In fact, Cone blamed the suffering that Blacks experienced were due to oppression from Whites rather than being God’s will.⁴²

Therefore, Cone felt it was important not to be distracted from the liberation movement with the white church’s talk about love and forgiveness.⁴³ He believed the

³⁷ Union Theological Seminary, “James H. Cone,” accessed October 15, 2016, <https://utsnyc.edu/faculty/james-h-cone/>.

³⁸ Carol Troupe, “An Exploration of Black Theology and Its Contribution to the Education of Young People,” *Black Theology* 4, no. 2 (July 2006): 173-191.

³⁹ James H. Cone, *Speaking the Truth: Ecumenism, Liberation, and Black Theology* (Grand Rapids, MI: W. B. Eerdmans Pub. Co., 1986).

⁴⁰ James H. Cone, *God of the Oppressed* (New York, NY: Seabury Press, 1975).

⁴¹ Cone, *God of the Oppressed*.

⁴² James, Michael 2000 *Black theology, Black power, & Black love* Chicago, IL: African American Images

notion that freedom occurred inside a person. This new value system from Black Theology emphasized self-determination and hope. Since church was seen as the birthplace of this hope spirituality played a foundational role.⁴⁴

Cone studied Dr. King and Malcolm X intensely. He noted that Dr. King gave black theology its Christian identity while Malcolm X gave black theology its black identity. King suggested that we love the enemy and Cone also felt that this was important but first we have to love ourselves, as Malcolm X suggested. Cone was concerned about black self-esteem and wondered how black people loved others when they did not love themselves first.

His purpose in bringing the concepts of Malcolm X and Dr. King together was because they taught how to be “unapologetically black and Christian at the same time.”⁴⁵ Cone was disturbed how white churches did not talk about the gospel standing in opposition to slavery, lynching and other acts of oppression and violence towards blacks. The white church did not talk about blacks struggling for justice. Nor did his white professors, during his seminary years, teach the text highlighting these poignant messages.⁴⁶ For decades, white seminaries ignored the black experience and avoided addressing issues related to justice. They remained silent on the concerns and often did not admit blacks to doctoral program or if they were admitted, they were not offered faculty positions.⁴⁷

⁴³ Cone, *God of the Oppressed*.

⁴⁴ James, Michael 2000 Black theology, Black power, & Black love Chicago, IL: African American

⁴⁵ NPR, "Black Liberation Theology, in Its Founder's Words," Fresh Air, accessed January 4, 2017, <http://www.npr.org/templates/story/story.php?storyId=89236116>.

⁴⁶ NPR, "Black Liberation Theology," accessed January 4, 2017, <http://www.npr.org/templates/story/story.php?storyId=89236116>.

⁴⁷ Wilmore and Cone, *Black Theology*.

This was baffling to Cone and he realized through his own studying of the Bible the real connection to society. He noted that the context in which you read the Bible can make a huge difference. The central theme in theology is the exodus of Israelites out of Egypt or the salvation of enslaved people being delivered from bondage. He saw prophets like Jeremiah, Hosea, Amos, Isaiah, speaking for the poor and the weak.

The message of the prophets were a condemnation of the nation and religious practices for oppressing the poor. Cone recognized that Jesus was crucified because He “disturbed the consciousness of the people.”⁴⁸ Jesus began his message with a focus on preaching good news to the poor, liberating the captured and oppressed, and visiting those in prison. He was making solidarity with the poor and the weak.⁴⁹

Cone acknowledged that black theology “sees God primarily as concerned with the poor and the weak in society.”⁵⁰ It focuses on concerns for blacks who are voiceless and sees justice for the poor as the heart of what the Christian Gospel is about. He acknowledges that God is empowering those who are weak and recognizes that they are “not made for exploitation and slavery but was made for freedom like everyone else in the world.”⁵¹ He supported liberation for the world’s poor so his theological influences

⁴⁸ NPR, “Black Liberation Theology,” accessed January 4, 2017, <http://www.npr.org/templates/story/story.php?storyId=89236116>.

⁴⁹ NPR, “Black Liberation Theology,” accessed January 4, 2017, <http://www.npr.org/templates/story/story.php?storyId=89236116>.

⁵⁰ NPR, “Black Liberation Theology,” accessed January 4, 2017, <http://www.npr.org/templates/story/story.php?storyId=89236116>.

⁵¹ NPR, “Black Liberation Theology,” accessed January 4, 2017, <http://www.npr.org/templates/story/story.php?storyId=89236116>.

extended to people of various cultures and ethnicities, including those in the continents of Asia and Africa as well as Latin American countries.⁵²

Another theme is the nature and meaning of power. In addition to the Civil Rights Movement, influences from the Black Power Movement shaped black theology significantly. That movement saw the need for black economic empowerment.⁵³ Black Power meant an inner sense of freedom from the structures of white society that built its economy on the labor of poor blacks.⁵⁴ Marcus Garvey and others focused on aspects of black theology related to poverty. "Garvey recognized that poverty and a lack of economic opportunity were an important factor, along with genuine racism, ignorance and fear, in the oppressive challenge that Blacks in the United States were trying to answer."⁵⁵ He encouraged the establishment of black owned businesses as a vehicle to creating black wealth.

The system of classicism in America has always been to the advantage of upper-class individuals who exploited the hard labor of the lower classes that worked for less than they deserved, due to the fact that they had little in the way of marketable skills. Cone felt that this was unethical and problematic.⁵⁶

⁵² Linda E. Thomas, *Living Stones in the Household of God* (Minneapolis, MN: Augsburg Fortress, 2004).

⁵³ Troupe, "An Exploration of Black Theology," 173-191.

⁵⁴ Thomas, *Living Stones in the Household of God*.

⁵⁵ Charles Lattimore Howard, "Black Stars and Black Poverty: Critical Reflections Upon Black Theology from a Garveyite Perspective," *Black Theology* 9, no. 3 (2011): 312-333.

⁵⁶ Cristina S. Richie, "The Racial and Economic Theories of James Cone and Martin Luther King Jr., Illuminated by 'The Sermon on the Mount,'" *Black Theology* 8, no. 1 (April 2010): 86-106.

Black theology not only speaks to the issues of the black church but encourages and challenges the status quo and use political strategies to promote change. Therefore, black theology is also a form of political theology.⁵⁷ This form of theology calls for political reconstruction so that the issues of suffering, deprivation, and injustice can be addressed.⁵⁸ Cone criticized White Christian theology for not recognizing the issues of racism, White supremacy and poverty.⁵⁹ “Both politically and economically, our freedom is connected to the struggles of oppressed people throughout the world. Liberation knows no color bar; the very nature of the gospel is universalism, i.e., a liberation that embraces the whole of humanity.”⁶⁰

Components of both theologians are relevant to the project focus. The context is a black church which is located in a historic neighborhood in Washington, DC. Most of the members are senior citizens who experienced discrimination and segregation on various levels. There are a variety of ministries to support church and outreach goals. Aquinas’ concept of division of labor is critical to increase success and reduce burnout and not achieving goals.

Division of labor is not an easy buy-in when some members may be comfortable worshipping and functioning with a core group operating. However, with tasks divided to a greater degree more can be accomplished. Integrating division of labor practices will

⁵⁷ Wilmore and Cone, *Black Theology*.

⁵⁸ Wilmore and Cone, *Black Theology*.

⁵⁹ Reddie, Anthony G. 2012 *Black Theology*. SCM Press: London ECIY OTG, UK

⁶⁰ Wilmore and Cone, *Black Theology*.

start with foundational knowledge of the members with their perceived best practices and expand to educating them to foster growth.

Black theology reminds us to be aware of our past and vigilant in our current challenges. The oppressive ideas of yester-years continue today even in different formats. There are the disenfranchised, weak and poor who we must not overlook. In reaching goals, it is imperative that we keep to the fact that various twists on policies and procedures can impact forward movement. For example, if we are looking to remodel our fellowship hall to include twenty-first century technology with a computer lab and remove asbestos that may be in a portion of the church, building permits and inspections will have to be obtained. Those systematic processes have been known to be difficult for some black owned and or operated establishments. In some cases, it presents as a deterrent to moving forward. However, the black theology mindset would encourage justice, fairness and refusal to be complacent.

Black theology concepts are universal in nature and addresses worldwide oppression and care for the poor and needy. The link to the New Testament biblical foundation is in Acts the sixth chapter, where the widows felt neglected in the food distribution. Procedures were put in place for the apostles to make sure that the women were not being discriminated against, regardless of their class. It was understood that it was the church's responsibility to care for them. Similarly, the New Testament foundation provides an example of Aquinas' division of labor concept in Genesis the forty-first chapter. After Pharaoh appointed Joseph, there was a huge task ahead that required strong leadership skills. To ensure he could follow through, he appointed leaders to assist and share in the responsibilities while he oversaw the operation.

Biblically we have seen these practices theorized. Thomas Aquinas and James Cone offer ideologies relevant from biblical times through today. This does not suggest that every element is relevant but certainly may set a framework to expand ministry efforts.

Conclusion

The church has always played an important role in society. It has been the setting for spiritual, social and political challenges and changes. The presented theologians each share insights from their specific experiences that support the notion of examining the church's make-up and challenging the status quo. The presented ecclesiology approach from each encourage introspection from the leaders as well as opportunities to grow through service.

John Wesley, inspired by his parents and the European churches of the eighteenth century was a voice for the poor. He was instrumental in fostering compassion and inclusion for the needy. He spoke out against slavery and spoke up for human rights. If people feel valued and supported they can participate in church and ultimately help build and support the mission.

Wesley's concern with the medical needs of people, emotionally and physically expanded as he read medical material. Although not a licensed doctor he was able to help people feel better with food recommendations and remedies he read about and tried with ailing people.

William Easum's ecclesiology approach centers around church leadership. One cannot study the framework of the church without exploring the leadership strengths and challenges. Easum's work propelled leaders to explore ways to develop their skills to

engage members, sustain financially and foster growth, overall. He has not only explored church groups worshipping within a fixed structure but also nomadic congregations that rent space rather than using their money and other resources to purchase a building and land.

James Cone infused ecclesiology and liberation theology to address oppressive experiences of the black community. He felt that the church was a vehicle of change in inspiring leaders and others to address the inhumane and discriminative realities of members and the community at-large. Economic empowerment to those disenfranchised was central to Cone's work. The ultimate focus is to promote change. Making societal change results in systematic, financial and structural improvements for the church.

Across the reviewed theologians there were common factors that aligned with the biblical foundations. Each had a focus on supporting those in need. It was the Christian thing to do. When members are treated fairly, present in good health and feel supported they can participate in church activities. Their participation will ultimately help expand the efforts of promoting Christianity and provide labor and other needs to get tasks done at the church. They all support leadership development, recognizing that leaders must be equipped with effective and progressive skills to make a difference in their congregation and mission efforts.

CHAPTER FIVE

THEORETICAL FOUNDATIONS

The focus of the project includes the establishment of a sustainable church that provides ministry needs of today and framework for the future. An over-arching theme is preparation and being intentional in the planning for what is to come. Also, we have to consider the church holistically: beginning with members' mindset, strengths, weakness, challenges, perceptions, emotions, finances, leadership abilities and more. The first section of this theoretical synopsis will highlight the YMCA's programming efforts relative to the project.

Secondly, an overview will be presented of a book by Dale Carnegie. It encourages individuals to consider psychological and sociological components to connect with people as they enhance people skills and ultimately leadership abilities. Carnegie provides a wealth of knowledge as it relates to the importance and impact of being an effective leader. Being an effective leader within the church is critically important as it relates to leading others to Christ, but also in helping the leader to understand his or her designated role.

Dave Ramsey's work with Financial Peace University and other vehicles to educate people on a developing a sound financial mindset and effective financial practices are summarized. The final portion will highlight a church, The Sanctuary at Kingdom Square, that is creating sustainability through their business enterprises today.

The YMCA, affectionately referred to as “the Y” today is really an acronym for “Young Men’s Christian Association.” It was founded in 1844 by George Williams, in London as an escape for men to who migrated to the city for work to have Bible study and a reprieve from the city’s conditions that were not used it in their rural hometowns.¹ A copy of their constitution and bylaws from 1855 indicated that the reasons for joining the YMCA were: to bring young men under religious and moral influences, to provide a library and reading room, to provide lectures, devotional meetings and Bible classes and to provide young men a safe, wholesome home-away-from-home to counteract the “lure and ruin” of the city.²

Eventually YMCAs expanded across the world with volunteers running their programs. In 1853 in Washington, D.C., the first YMCA for Blacks was founded by a freed slave, Anthony Bowen.³ At that time the Y did not have a policy against including blacks in the association. This notion changed after the Civil War so much so that during the Reconstruction period, in 1887, the Richmond Colored Young Men’s Christian Association met at the Ebenezer Baptist Church in Richmond. This historic landmark was home to this Y for the next eighty years.⁴

The YMCA responded to periods of crisis such as during the Civil War. President Lincoln recruited 5,000 people who were nurses, doctors, and other volunteers

¹ "The Y: History of Our Founding, YMCA," YMCA of the USA, accessed January 5, 2017, <http://www.ymca.net/history/founding.html>.

² Edward R. Crews, J. Stewart Bryan, and Tom Wolfe, *The Richmond YMCA, 1854-2004* (Richmond, VA: YMCA of Greater Richmond, 2004).

³ "The Y," YMCA of the USA, accessed January 5, 2017, <http://www.ymca.net/history/founding.html>.

⁴ Crews, Bryan, and Wolfe, *The Richmond YMCA*.

to provide medical services, food, and clothing as well as to teach soldiers to read.⁵

During the last year of the Civil War, Richmond, VA encountered tragedies and great destruction. During the summer of 1864 the Union Army attacked Petersburg, a town about twenty-five miles south of Richmond. Since it was a transportation hub for supplies, the stability of the Confederates was becoming meek. Since the confederate demolition teams wanted to deny supplies to the Union Army they burned stores and warships. The fire eventually got out of hand and destroyed tobacco warehouses, businesses, homes and more. This was devastating to Richmond and required all-hands-on-deck to restore; including help from the Union commanders, after the Confederate soldiers surrendered. Food and supplies were scarce. Earlier in the war, the YMCA created the U.S. Christian Commission to assist. This group was instrumental in the getting food to those in need as the city rebuilt.⁶

Over the decades the YMCA had many programs, camps, athletic opportunities, Bible studies and resources that were mostly geared towards white men.⁷ In 1910, twenty-five African American YMCAs were built in twenty-three cities with a grant program from Sears Roebuck's founder Julius Rosenwald. Those Y's included clean, safe dorm rooms and eating facilities, which were helpful to black travelers, especially servicemen, during this segregated and discriminatory era.⁸

⁵ "The Y," YMCA of the USA, accessed January 5, 2017, <http://www.ymca.net/history/founding.html>.

⁶ Crews, Bryan, and Wolfe, *The Richmond YMCA*.

⁷ "The Y," YMCA of the USA, accessed January 5, 2017, <http://www.ymca.net/history/founding.html>.

⁸ "The Y," YMCA of the USA, accessed January 5, 2017, <http://www.ymca.net/history/founding.html>.

The institutional racism displayed in the structure of the YMCA during slavery and segregation was noted. An example given was in 1949 when Carl Murphy, president of the Baltimore Afro-American Association, complained to the National Council of the YMCA that he could not get a cup of coffee or a piece of pie in the cafeteria of the city's Central YMCA. Murphy suggested that the YMCA take the "C" out of the YMCA sign as they were not putting it into practice.⁹ During the Civil Rights Movement many of the Black Y's were meeting places for organizing marches. In 1967, racial discrimination was banned in all YMCAs.¹⁰

The Civil Rights Act, movement and eventually the desegregation open many more opportunities and activities for blacks. While the change was not instant there was marked advancement in the notion of integration.¹¹ For example, the Black Achievers Program began in 1967, as well, in Houston, TX. The purpose was to promote academic and career success among black teens. This program continues its efforts today with outreach and support for youth across the country.¹² "Negros" were admitted to participate in the array of activities such as swimming, weightlifting, handball courts, summer camp, films, forums, marriage counseling and more!¹³ The YMCA model is Christian-based and supports the needs of the community. Their classes, camps, health

⁹ James Johnson, "Book Review: Light in the Darkness: African Americans and the YMCA, 1852-1946," *Missiology* 26, no. 1 (1998): 100.

¹⁰ "The Y," YMCA of the USA, accessed January 5, 2017.
<http://www.ymca.net/history/founding.html>.

¹¹ Crews, Bryan, and Wolfe, *The Richmond YMCA*.

¹² "The Y," YMCA of the USA, accessed January 5, 2017.
<http://www.ymca.net/history/founding.html>.

¹³ Crews, Bryan, and Wolfe, *The Richmond YMCA*.

promotion and other programs promote wellness for all ages. The mission of the YMCA is “to put Christian principles into practice through programs that help healthy spirit, mind and body for all.”¹⁴ Their core values include caring, honesty, respect, and responsibility.¹⁵ The Y’s foundation is built on volunteer leaders and throughout their existence quality leadership has been essential to the organization’s long-lasting structure. Their organization has identified community and programming needs, trained staff, and prepared for the future of the YMCA.

Anyone can lead or be placed in a leadership role. However, effective leaders who bring about positive change and have happy colleagues must master a different level of communication skills. Building relationships with members is critical to the growth because it shows members that the leader(s) care. This change requires reprogramming of thoughts and actions.¹⁶ Dale Carnegie outlined this clearly in his award-winning and classic book titled *How to Win Friends and Influence People*. It is not a religious book but an awesome leadership manual.¹⁷ This book is being highlighted in detail because it is significantly relevant to understand and know how to interact with people effectively. Motivating members begins with showing them that they are valued as a person.

Carnegie wrote this book during the Great Depression era (1936 was the first copyright) and since then there have been a few revisions with the same strong messages.

¹⁴ "YMCA Mission, Core Values and Area of Focus," YMCA of the USA, accessed January 5, 2017, http://wcfymca.org/index.php?option=com_content&view=article&id=57&Itemid=37.

¹⁵ "YMCA Mission, " YMCA of the USA, accessed January 5, 2017, http://wcfymca.org/index.php?option=com_content&view=article&id=57&Itemid=37.

¹⁶ George, Carl F. *The Coming Church Revolution*. 1994 Fleming H. Revell: Grand Rapids, MI

¹⁷ Dale Carnegie, *How to Win Friends and Influence People* (New York, NY: Simon and Schuster, 1998).

It is structured in four parts. They include: fundamental techniques in handling people, six ways to make people like you, how to win people to your way of thinking and be a leader: how to change people without giving offense or arousing resentment. Each of those contains several chapters related to things to consider when interacting with people. For the first three parts, almost anyone can apply to their daily walk and interactions with others. The last part is specifically designed for leaders. Throughout the book Dale Carnegie gives examples to support his points from actions of various deceased presidents including Abraham Lincoln.

The first part, fundamental techniques in handling people, has three major components. The first is do not criticize, condemn or complain. Carnegie suggests that we should try to understand where people are coming from and why they do what they do rather than criticize them. Secondly, Carnegie suggests that we give “sincere and honest appreciation for what others have to offer.” Flattery is fake and insincere as it does not come from the heart and people can pick up on that. Finally, he suggested to connect well with people when we arouse in the other person an eager want. In other words, we should spend time talking to others about what they want. A great analogy that he gave was baiting the hook to suit the fish. We may like to eat fruit and bread but a fish prefers worms and grasshoppers. When “fishing” for people it is important to know what will make them bite. What lures will work to get their attention. To influence people eventually we do not need to focus on our goals and interest but theirs and then show them how to reach their goals. This will help people feel important which is important for most people.¹⁸

¹⁸ Dale Carnegie, *How to Win Friends and Influence People* (New York, NY: Simon and Schuster, 1998).

Oftentimes we spend so much energy making sure our social, personal, professional and emotional needs are met that we overlook another person's needs and experiences, which is relevant professionally and socially. Even our youth should be encouraged to make others feel important, too. If we want someone on our team or achieve certain goals we must not overlook the many opportunities and creative ways to connect.¹⁹

Part two has highlighted six ways to make people like you. First, Carnegie advised that we should be genuinely interested in other people. When we see them, there should be some level of enthusiasm that the other people can see and feel. Even if they are on the phone they should be able to sense that we are interested in that moment with them on the phone or in-person. Secondly, Carnegie suggests that we smile. That seems so small, simple and easy yet if we notice people during our daily walk there is not a lot of smiling going on. He states that even on the phone just as a person can hear our enthusiasm, they can sense our smile through our voice. He reminds us that a smile costs nothing but can brighten so many lives and even soothe a tense situation.²⁰

The third component is that remembering a person's name can work magic! Many people do not take the time or energy to remember a person's name or even recognize them by such. However, when they do there is a level of respect and recognition that actually mean a lot. In terms of creating friendships or developing rapport this is very important, regardless of age. One of the ways to remember a name is to be a good listener with is the fourth step. When we encourage others to talk about

¹⁹ Carnegie, *How to Win Friends*.

²⁰ Carnegie, *How to Win Friends*.

themselves not only does the name stick but interesting facts, characteristics, achievements, etc. can surface. Talking about their interest softens them and they become more receptive later. In some cases when a person is hurt or in trouble what they want most is for a person to listen to them and feel sympathetic.²¹

The fifth way to make people like you is to read up on a subject that that person is interested in so the conversation is easy. People often want to share their interests but if they know you are aware of some of the details related to the topic they are likely to open and connect more. This can also lead to the sixth step which is making people like you through making them sincerely feel important. While the Golden Rule is important, Carnegie also suggests that we give unto others as we would have them give unto us. When we give to others and listen they are likely to listen to what we want to share more intently than if we did not do this foundational groundwork.

The first half of the book described the basics on how to handle people and make them like us. The next step moves toward getting them on board with our company or personal agenda or goals. This section contains twelve great points. The topic of part three is how to win people to your way of thinking.

The first point is that you cannot win an argument so it is best to avoid it. The thought is that if you lose, you lose and if you win by your terms then the other person feels bad. Hurting someone's pride does not cause you to win as you still would not have that person's good will or make them agree. Carnegie gave a good thought when he said that it is better to give your path to a dog than be bitten arguing over who should be in the

²¹ Carnegie, *How to Win Friends*.

path. The reason is because even killing the dog will not cure the bite that she or he caused in the scuffle.²²

The second point is to show respect for another person's opinions. We should not tell another person directly that they are wrong. There are indirect ways to get the message across. If we tell them they are wrong their defenses go up and they can start to shut down and not receive anything else we try to share.

The third point is to be quick to admit when we are wrong. This is really tough for many people as they feel it is a sign of weakness. Actually, doing so is courageous because it takes the fight out of them before they even start to criticize us. They will realize that they do not have to put as much energy into it because we already recognize the issue. Carnegie even suggests saying all of the derogatory things that the other person is likely thinking or would want to say to or about us in that situation.²³

The next highlight was about how a drop of honey could make the difference. He quoted Abraham Lincoln as saying "A drop of honey catches more flies than a gallon of gal."²⁴ Another common quote that is parallel is that you can "catch more flies with honey than you can with vinegar." So if the meaning is similar then Carnegie is suggesting that even just a drop of sweetness, through our friendliness, can make a difference in the interaction with others as it will lure them in to listen and work with us.

Next, the secret of Socrates involves getting a person to say yes immediately. As a wise and respected person, Socrates was known for getting opponents to agree with

²² Carnegie, *How to Win Friends*.

²³ Carnegie, *How to Win Friends*.

²⁴ Carnegie, *How to Win Friends*.

him. The best way to do so is to not start with discussing differences but emphasize things that both parties agree on. With this approach you can emphasize similarities.

Complaints are common but how they are handled can make a huge difference. The next session focuses on handling complaints. One of the best ways to do so is to let the other person do a great deal of the talk. Even when tempted to interrupt we should not because they will not pay attention to the strong messages we are sending.

Getting people to cooperate was so important especially to team efforts. Carnegie suggests that if you let the other person feel that the idea is his or hers they are more likely to join the efforts of the group. Plant the thought in his mind so that it interests him or her and then she or he is thinking about it as their own idea. Critics have indicated that Carnegie's approach is manipulative and require you to be really humble to get others to cooperate and work towards the goals.²⁵

Many of Carnegie's approaches are comparable to counseling techniques. The next approach is to try to see things through the other person's eyes and then be sympathetic to another person's ideas and desires. Giving them the benefit of the doubt and making them feel honorable, honest and a fair person also helps with connecting.

Another interesting approach is being dramatic with ideas. When the truth or ideas are made vivid being hands-on or otherwise interesting and dramatic people's attention is captivated immediately. To add a competitive piece, Carnegie suggests initiating a little competition. This will help people strive to reach goals and then feel proud of their sense of winning. It goes back to the notion of feeling important and therefore wanting to be involved.

²⁵ Carnegie, *How to Win Friends*.

The final section of this book is directed towards leaders. The topic is how to change people without giving offense or arousing resentment. This section really recaps the ideas that have been mentioned previously as what everyone can do in getting along with others. More specifically, leaders are encouraged to begin with praise and honest appreciation for the worker and then address the concern. Employees are more likely to listen when the talk is started on a good note. Carnegie made the analogy that beginning with praise is like a dentist beginning her work with Novocain. The patient will still get the drilling but the Novocain will kill the pain. The praise will “soften the blow” and hopefully the concern will be better received.

Carnegie further suggests using “and” rather than “but” after giving praise. So instead of saying “You typed the program neatly but there are a lot of typos” you might say “You typed the program neatly and now could you please run the grammar and spell check?” Using “and” makes the praise still seem sincere.

When a supervisor talks about his or her own mistakes first the employee can feel a human connection. It is not as tough to listen to one’s own faults after that leader has admitted to being imperfect at times, too. This can help change behaviors as the person has the desire to improve. In addition, it is important to give suggestions instead of orders. Examples given were, “you might want to consider this” or “Do you think this would work?” This gives people the opportunity to take ownership and be a part of the decision-making process. It also presents a learning curve as there is an opportunity to learn new methods and then feel proud of the outcome. To embarrass someone with blame and no encouragement not only affects their ego and self-esteem but may cause them to not try as hard or even care.

Heartfelt praise was highlighted greatly in this section. People crave appreciation, positive attention and recognition. Knowing this, leaders may have to practice and go the extra mile to make it happen. Carnegie noted that “abilities wither under criticism; they blossom under encouragement.”²⁶ This powerful thought is so true. Whether the accomplishment is great or small the impact on praise for that accomplishment can be remarkable.

The title of this book is about winning friends and influencing people. It really can be used across professional settings because the basis is about how we treat people as well as how we engage others. While Carnegie has awesome strategies for connecting with people, it can be exhausting for the leader or other person practicing these methods. Listening to ramble about their accomplishments, deals, plans, hobbies, etc. can be time consuming. Depending on the setting, it may be necessary to gently cut the conversation short and move forward. Spending time researching about another person’s interest again can be time-consuming so to consider exploring surface information and have them share more can be helpful.

The tips can be used by leaders but also towards leaders. Employees, clients and others could also spend time listening, showing interest, and avoiding arguments even with the leader. They can spend time getting to know the leader and perhaps build friendships or lure them into their ideas or needs. This action can be especially helpful when a co-worker wants to expand skills and opportunities. Carnegie’s practices should be introduced to all members and especially ministry leaders. Often it is easy to criticize

²⁶ Carnegie, *How to Win Friends*, 220.

them about how they are wrong. Focusing on the negative is so easy. Changing that approach takes practice but can really make a difference.

The final highlight from Dale Carnegie is related to “a drop of honey.” This concept is important because it indicates that even a small bit of kindness can make a difference. With getting members to change their mindset, baby steps are so important. If they can leap into the awesome listening and empathy skills immediately that is great. If not, just being willing to do something more positive or encouraging to show concern will make the difference in achieving goals.²⁷ It will also provide motivation to learn how to be better stewards of time and money which are critical to church growth.

Dave Ramsey is renowned for helping people reach their financial goals. He is a motivational businessman who prides himself of helping people get out of debt. His means of doing so are through podcasts, his television show, books, his website and a prominent program called Financial Peace University. Many churches have offered the Financial Peace University program to members.²⁸ When members are more astute financially in their personal lives they can offer more to the church in their perspectives and resources. Therefore, there are great benefits to having lessons to inspire growth and behavior changes.

This signature money management program outlines nine lessons. Those focus on the themes of budgeting, getting rid of debt and planning for the future. The first lesson’s topic is titled Super Saving. It focuses on why it is important to save money and why start now. The second lesson has to do with money relationships. Couples

²⁷ Carnegie, *How to Win Friends*.

²⁸ Dave Ramsey, “Money, Budgeting and Debt Counseling,” *Daveramsey.com*, accessed April 19, 2017, <https://www.daveramsey.com/>.

communicating is a key focus as well as parents learning how to teach their children about money.²⁹

The third lesson is called Cash Flow Planning and it focuses more intensely on budgeting. The idea is that people learn to live on less than they make, pay their bills, enjoy some entertainment and still have money left at the end of the month. Lesson Four is focuses on getting rid of the debt. Dave Ramsey teaches about credit and steps to walk out of debt. Lesson Five is titled Buyer Beware. It explores the influences from marketing and challenges the “student” to look differently at what they buy and why.³⁰

Insurance is the focus of lesson six. Dave explains what type of insurance people need for themselves and their family. Also, he walks them through how to protect their health, family and finances. Retirement and College Planning options are explored in the seventh lesson. How to navigate the options for retirement and plan for a debt free college experience are explored.³¹

Real Estate and Mortgages is the topic for Lesson Eight. Buying and selling a home are discussed, as well as details related to understanding the many facets of mortgages are explored. The final lesson in the Financial Peace University series focuses on giving generously. The impact giving can make on improving your finances and business relationships are taught.³² While churches are offering these classes to bring people to more financial peace in their lives, this course is also available online, which allows more flexible participation.

²⁹ Ramsey, “Money,” accessed April 19, 2017, <https://www.daveramsey.com/>.

³⁰ Ramsey, “Money,” accessed April 19, 2017, <https://www.daveramsey.com/>.

³¹ Ramsey, “Money,” accessed April 19, 2017, <https://www.daveramsey.com/>.

³² Ramsey, “Money,” accessed April 19, 2017, <https://www.daveramsey.com/>.

Financial Peace University has been taught in military groups, corporations and other settings but the largest participation with over 20,000 participants a year has been through church groups. Ministry leaders realize that some of the stress and strain in the congregation has a financial basis. Biblical principles are included. The realization is that if there is a major campaign or fundraiser, the members cannot fully support if they are suffering financially. For many, the church culture changes as a result of the program.³³

Key components that Dave place emphasis on are discipline and diligence. He speaks about the power of being dedicated to a goal by doing the needed steps every day. Work is the task being done but discipline takes work to the next level because there is consistency added. Diligence is doing the task well each day. Showing up and working hard each day will produce great results. Being diligent means that focusing on shortcuts is not an option.³⁴

Dave's inclusive approach encourages parents to guide their children with proper goal setting skills. In fact, he notes "requiring nothing of a child gives them no opportunity for failure or success."³⁵ To this end he also speaks out against giving children an allowance. He feels that a "commission" would be better so that they are earning money for chores, accomplishments, etc. Teaching work habits at a young age can lead to success down the road. He linked biblical passages, 2 Thessalonians 3:10 and

³³ Rob Moll, "Beyond Credit Card Shredding: More Congregations Than Ever Are Hosting Dave Ramsey's Financial Peace University: Now He's Looking at Their Budgets, Too," *Christianity Today* 55, no. 8 (August 2011): 30-32.

³⁴ Dave Ramsey and Sharon Ramsey, *More Than Enough: The Ten Keys to Changing Your Financial Destiny* (New York, NY: Penguin Books, 2002).

³⁵ Ramsey and Ramsey, *More Than Enough*.

Proverbs 12:11, to his rationale to avoid kids feeling entitled.³⁶ Dave suggests that personal finance is 80% percent behavior and 20% knowledge.³⁷ The behavior changes that he encourages is to improve families and ultimately that positively impacts the church.

The Sanctuary at Kingdom Square, located in Capital Heights, Maryland is an excellent model of business intelligence in the church. Led by Anthony Maclin, the church has purchased, leased, and renovated more than \$24,000,000 in properties for the church's use. They purchased the Hampton Mall Complex, now called Kingdom Square, in 2004. The shopping center has a Bible Babies Child Development Center, which houses 100 plus children; Fitness 4 Less; Enterprise Car Rental; Global Vision Foundation; Dental Office; Beauty 4 You; Family Dollar Store; IHOP; Dunkin Donuts and the Long John Silver restaurant.

The Central Gateway Community Development Corporation, which is The Sanctuary's Community Development Corporation, received a TIF (Tax Increment Financing) award in the amount of \$16,100,000.00 towards the planning and development of Kingdom Square. This marks the first time in Prince George's County history that an African-American community group has been awarded this kind of funding.³⁸ They have over 50 different ministries supporting their vision and meeting the needs of the church and community. Other churches have business endeavors to increase income and savings. However, integrating a strong business model and gathering the

³⁶ Dave Ramsey and Rachel Cruze, *Smart Money Smart Kids: Raising the Next Generation to Win with Money* (Brentwood, TN: Lampo Press, 2014).

³⁷ Ramsey and Cruze, *Smart Money Smart Kids*.

³⁸ "The Sanctuary as Kingdom Square." Accessed January 22, 2017.
<http://www.atthesanctuary.org/>.

resources to effectively pursue the plan as this church has done is impressive and a model to be researched and followed.

Rev. Maclin earned an undergraduate degree from Howard University in Business with a specialization in insurance. He went into ministry as well as real estate work; which he greatly enjoyed. Over the years he was involved in church and business collaborations early in his ministry career. They started with acquiring a building that allowed them to hold satellite college classes, a hair salon, bookstores, exercise facility, basketball league and daycare center. He noted other churches with business endeavors owning a credit union, restaurants, ladies clothing store, and parking cars at metro station and using church vans to drive them back and forth to public transportation stop.³⁹

Currently, the three business pieces for The Sanctuary at Kingdom Square are the church, the mall, and a daycare center. The daycare center is owned and operated by the church. The mall, built in 1930, is actually a shopping center filled with restaurants and other businesses that pay rent. Rev. Maclin explained the importance of putting an Economic Development Corporation (EDC) in place. This entity manages the details of the business endeavors. They also have a Community Development Corporation (CDC) which is the church's non-profit arm. So when they applied for the aforementioned grant, it was done under the CDC. While both groups are owned by the church they have offices in different parts of the church complex to separate their purposes, tasks, staff, etc. At the end of the year there has to be a consolidated report.

³⁹ Anthony Maclin, interview by Larry Owens, Jr, Capital Heights, September 13, 2017.

Rev. Maclin noted that African American churches have always been at the forefront of birthing businesses and engaging in some form of economic development. He indicated that the United House of Prayer and Bible Way religious groups have traditionally been instrumental in creating businesses.

Throughout the interview I asked questions related to membership-buy in and member support. Rev. Maclin indicated that there were members who supported the vision but he also had to go out and get like-minded individuals who supported his vision. In some cases, it meant bringing in those who were not members but had a heart for entrepreneurial endeavors and possessed applicable skills. However, there are also some members who will just get on board due to fear, and other reasons.

Rev. Maclin also discussed marketing strategies. He shared that marketing of yesterday centered around newspaper and radio. Now most of marketing is done through social media formats such as Facebook, Instagram, Snapchat and more. Some may be still through the radio but much less is found in print today. Social media is the dominating means of promoting the church and church events. For many people it is easily accessible through cell phones, tablets, laptops and smart watches.

The approaches explored give inspiration and direction for the project. The need for training leaders to take on new ventures for sustainability is necessary. In Washington, D.C. we have access to resources to assist and even grant opportunities to pursue. We also have challenges and barriers to growth such as parking, re-gentrification, financial illiteracy and more to consider as we strategize and build leaders. Preparation is key to building sustainable churches of tomorrow.

CHAPTER SIX

PROJECT ANALYSIS

Establishing a business enterprise is an exceptional way to support the ministries and missions of a congregation while creating sustainability for the future of the church. The essence of this project is grasping a better understanding of who the ministry leaders are and what their perceptions are about growth through business endeavors. Educating ministry leaders through presentations was the core focus. Promoting a growth mindset that encourages using twenty first century technology skills and holistic spiritual development is imperative. Strengthening our organizational infrastructure and creating sustainability are key components of our success in moving forward. Effective planning and leadership are the basis to success in these goals. Confirmation of the effectiveness of this process can be found in the Old Testament and New Testament texts explored. The biblical and historical foundations of this document clearly support the importance of having a business mindset that involves quality leadership, strategic planning, passion, and purpose.

The Old Testament text is from Genesis 41:25-37 in which you will find Joseph's plan of saving a nation from famine and poverty. Joseph had a talent for deciphering dreams and even while in prison, his ability to interpret dreams were realized. Due to his vivid dream about the land as it related to famine, food and scarcity, Joseph accurately relayed the symbols in the dream to a future time of abundance that would be followed by

a time of great famine. After being released from prison he was appointed to oversee Egypt and eventually he successfully managed the food crisis.

This is relevant to business practices with churches because if the pastor or other leaders have a vision for prosperity it is important that she or he follow the logical and spiritual steps to bring it to fruition. The result will be a benefit to the church body and community, as in Joseph's era. Joseph was eventually rewarded for having and sharing his gift by being released from prison and appointed overseer of Egypt. In these prosperous times, he stored up the abundant harvest to prepare for the tragic, famine times ahead. This strategy enabled survival among the people even when they did not believe it was possible. Preparation was critically important.

However, Joseph would not have been able to accurately prepare if he ignored relevant information provided. Similarly, with this project, the preparation process begins with knowing strengths and resources that members bring to the table. Also, understanding the market, cultural and community needs will help in building a growth plan. The pre and post-tests explore these details.

The New Testament text of support comes from Acts 6:1-7. There, the apostles arranged for seven leaders to be selected to settle a dispute among the widows and lead the people. They had to respond to a crisis and problem-solve efficiently. The widows were overlooked during the food distribution process. This was considered rude and unholy since many of these women were sometimes grieving, helpless, impoverished and otherwise dependent on others for help. The discord was addressed by the seven leaders appointed.

The third verse of the text suggests that the disciples choose seven honest and capable men to oversee this process to make sure there is equity in the serving. On the surface, it appeared to be a simple problem involving some of the widows in the church. The bigger issues around discrimination began to surface and surely the outcome could have been disastrous, but with great leadership and a plan in place the widows' needs were satisfied.

The reason for the oversight of the widows is not clear. There are many speculations but what is certain is there is no indication of food shortage, rather a flaw in the management system. Once the overseers were selected, a plan was created and executed.

The selected passages from Genesis and Acts clearly suggest the importance of quality leadership in the church setting; which is directly related to morale and the business success within the church. The traits and qualities needed for the assignments must be made clear to all involved. If she or he has not exemplified discernment, wisdom, good reputation, the Holy Spirit and a desire to serve it would be important to seek others who possesses these characteristics. Once selected, the leaders must be trained on best practices and informed of their expectations and follow through to be effective for present and future ministry. A major component of this project was training. Those seeds of knowledge are critical to the growth.

Religion is closely intertwined with economics. The historical foundation explored the economic arms that supported the church including the concept of division of labor, slavery and fundraising with pew rentals. The idea of tapping into talents and

gifts were deemed a significant strategy by Thomas Aquinas. Therefore, this medieval theologian's life, works, teachings, and beliefs were highlighted.

Aquinas' who followed many of Aristotle's teaching, acknowledged that people have differed abilities and this is important in spreading the work by dividing the labor. This approach and understanding is powerful in tasks being productive. It saves time, money and energy. Another concept widely and unjustly used in propelling the ancient economy was slavery.

The institution of slavery not only provided labor but those humans became prime property because they could be sold, donated, exchanged, leased and even stolen. Since slaves were taught trades, slave owners benefited from the income earned from their work. Christianity did not address the issue of slavery for decades. This benefitted the communities and ultimately the church. Not only were slaves used to work on the physical church site but by increasing income for their owners, more financial contributions could be given to the church.

In addition to slavery contributing to the economic growth of the church, other fundraising efforts were impactful such as pew rental. This system of pew rental began during the Middle Ages. Families could pay for a few and reserve a seat or bench for themselves and or guest for service. The pews closer to the front cost more than the ones in the rear. This form of classism clearly identified the haves and the have nots. The church diligently kept records and encouraged this practice to support the upkeep and growth of the church. Pew rentals were an accepted fundraising means of many Christian churches. While profitable, many church leaders considered the negative implications, such as classism, and moved away from the pew rental system.

These three poignant historical examples highlight economic efforts in place over the years. At times even disregarding human rights, these practices continued in pursuit of the almighty dollar. Today, we have more sophisticated fundraising efforts that are not harmful physically, socially and emotionally as slavery and pew rental systems. The concepts of division of labor has continued through various forms throughout the years. It is great to share the responsibilities to avoid burn out, balance the load and encourage involvement of all members. Everyone can contribute something to promote growth the church and various ministries offered. Through the project participants' strengths, such as computer skills and business experiences, are explored. Finding the balance of marketing, planning, fostering multi-level growth and educating members are keys to a strong and financially stable church.

Throughout history leaders and laypeople have worked hard to practice their religion formally in the church structure. Relying on donations and other financial expectations, these holy infrastructures throughout the world have existed for centuries. How money is raised and managed is closely related to the growth and spiritual success of the church.

There are many non-profit organizational models that have a history of providing support in the community and maintaining stability and sustainability over the years. The Young Men's Christian Association (YMCA) is one of those groups. The YMCA, affectionately referred to as "the Y" today. It was founded in London as an escape for men to have Bible study and a break from some of the conditions in the city. Eventually this organization expanded across the world.

The YMCA responded to periods of crisis such as during the Civil War.

President Lincoln recruited 5,000 people who were nurses, doctors, and other volunteers to provide medical services, food, and clothing as well as to teach soldiers to read.

During the last year of the Civil War, Richmond, Virginia encountered tragedies and great destruction. Food and supplies were scarce during the devastation and this group was instrumental in getting food to those in need as the city rebuilt.

Over the decades the YMCA had many programs, camps, athletic opportunities, Bible studies and resources that were mostly geared towards white men. However, a Rosenwald grant allowed twenty-five African American YMCAs to be built in twenty-three cities. Those Y's included clean, safe dorm rooms and eating facilities, which were helpful to black travelers, especially servicemen, during this segregated and discriminatory era.

Despite institutional racism being present, during the Civil Rights Movement many of the black Y's were meeting places for organizing marches. In 1967, racial discrimination was banned in all YMCAs. For communities, church and even other organizations the Y was pivotal. The Y's foundation is built on volunteer leaders and throughout their existence quality leadership has been essential to the organization's long-lasting structure. Their organization has identified community and programming needs, trained staff, and prepared for the future of the YMCA. This is similar to the business structure of a church in that training, accessibility and program management are essential for success. The model of Y in serving the community is in sync with the mission of churches. While it is a non-profit organization, they have a solid business infrastructure with trained leadership in place.

The theological foundation simply focuses on ecclesiology which is the personality of the church. It studies the context from the inside out to understand its strengths, weakness, needs, assets, and potential. Ecclesiology is that theology subgroup to suggest reflection and introspection to snapshot the current state. This is essential when looking at growth, exploring how people think, planning for financial stability and sustainability through a business approach.

Great theologians of yesterday, such as Williams Easum, Roger Haight and Thomas Aquinas, and more modern theologians such as James Cones have explored the economic influence of the church. Their work gives implication to the necessity of organized approaches considering cultural influences, economic empowerment and effective leadership. These historical, biblical, theological and theoretical examples support the notions that churches have implemented business operations to grow and have a sense of success. The leadership determines how effective the operation is. Since business practices are naturally apart of our church infrastructure, it is important to provide effective training to so that leaders are prepared to lead, inspire, educate and spiritually feed the congregation and community.

Statement of Theme

The overall theme relates to understanding the importance of intertwining effective business practices into the church so that spiritual growth can occur in the edifice. The theme at Canaan Baptist Church now is G.R.O.W. which is an acronym for God Rewards Our Work. This initiative was started a few years ago to highlight increased membership, educational resources, and community visibility. While we have

increased in these areas, somewhat our progression has been stifled, as we have experienced a loss of members due to death and relocation and well as lack of motivation and education.

Having a growth and well-informed mindset is the focus now for the Canaan congregation. Churches with the best business practices have a keen understanding regarding finances, marketing, communication, and related local and federal laws. Members must know the vision, mission and plan. They must be equipped to carry out these with relevant training and information. With the supports in place follow through can occur. Business Intelligence is core to the model of the project. Accurate data must be collected and information synthesized for better business decisions to be made and operations to flow smoothly. Quality information is empowering.

If the leadership of Canaan is educated and introduced to business principles, it will make for a stronger organization and ministry efforts. Most are likely to be content with the flow of services and see the G.R.O.W. initiative as highly effective and sufficient. I think the ministry leaders will demonstrate more insight on areas of improvement needed in financial growth and the building's structural and renovation needs. That subgroup is also likely to be more receptive to business intelligence resources shared. Furthermore, all participants will learn more about the integration of a business mindset in the church. Many will see the importance of developing mission and vision statements as well as a strategic plan.

These are the foundations for any successful business and organization. However, currently, Canaan is not operating under the guise of these. It is predicted that some members will not participate fully. I think that a large number will show interest,

and attempt to complete the pre and post tests. Another prediction is that members are not fully aware of critical components of the church such as the mission and vision statements or having a business mindset for effective operations. In terms of demographics, it is predicted that most participants will be in the age group of sixty to sixty-nine and most will have little experience with small businesses. Due to being located in Washington, D.C., many participants will likely have military experience. Another prediction is that most participants will not know details about the Economic Development Corporation (EDC) and Community Development Corporation (CDC). The final prediction is that there will be significant growth in knowledge about business practices within churches.

Methodology

The main components of the project included a pre-test, presentation and post-test. Then a follow-up presentation was given by the church's attorney focusing specifically on EDC and CDC. The quantitative data collection was in the format of a survey which was given to all ministry leaders interested in participating. The survey was mostly multiple choice and had a comment section at the end of the pre and post-tests for feedback. At the beginning of the session, a consent form was given and read to each participant (Appendix A). Forty-three members signed the consent form and completed the pre-test. The pre-test contained twenty-one questions (Appendix B). The demographic questions contained information about their age, education, whether they owned a business, their commute time to church, computer skills and military experience. Other questions focused on what they knew about Canaan Baptist Church. This included

their awareness of the mission and vision statements, whether it is a community church or commuter church, and if a strategic plan is in place. Other questions related specifically to their business knowledge and mindset such as the functions of a Community Development Corporation (CDC), and Economic Development Corporation (EDC), if renting the church space is a business endeavor and what is most important in a business endeavor.

Following the pre-test, a leadership seminar was given to the forty-three participants by Pastor Anthony Maclin, Pastor of The Sanctuary at Kingdom Square located in Capitol Heights, Maryland. He was invited to present because this church (that he pastors) has an EDC, CDC, and several businesses (Appendix C). His overview of effective leadership began with describing the church administration with a biblical perspective (Appendix D). He highlighted five related scriptures one was my New Testament foundation, Acts 6:1-7. Pastor Maclin described in details with vivid examples effective tips for managing the church. Forty-two participants completed and returned the post-test. A month after the presentation, a follow-up presentation on EDCs and CDCs were conducted in light of the post test results indicating a need for clarification on these two entities. This approach was chosen to give a better view of who our members are and what knowledge and skills they bring to the table.

Implementation

On Saturday, October 14, 2017 a leadership seminar was held to enlighten members on the business aspects of ministry. Upon entering the sanctuary, where the workshop was held, members signed in, received an agenda, packet from the guest

speaker, a consent form and pre-test. An overview of the purpose was given explaining the importance of functioning as a business without compromising the spiritual integrity of Canaan Baptist Church. It was further explained that this focus is important because there is a conflict for some people about a non-profit organization having a for-profit arm. Also, explained was that some churches are so business-minded that they forget their spiritual duties. On the other hand, some become so spiritual that they forget that there is a business aspect of the church. Creating that balance, with the correct resources, in place is critical. The final piece that the researcher mentioned to the participants is that the church has three arms. The first is the spiritual arm and the second is the political arm (which is demonstrated through the decision-making process of voting). The third is the business arm, since the church is a small business. It would not make good business sense to spend more than what is collected, for example. Those financial concerns and other issues would need to be evaluated on a regular basis. The researcher shared with the participants that nationally, many churches are going through a recession. However, those with multiple streams of income are successful.

The consent form was read aloud by the researcher to make sure all participants understood the document they were signing. They were reminded that the information provided was anonymous. Once those were collected the pre-test was given to each participant. Each question was read with a pause before proceeding to the next questions. Clarification was provided along the way, as needed. The consent forms and pre-tests were collected.

Pastor Anthony Maclin, who was the guest speaker, was introduced. He shared many components related to churches successfully owning and operating small

businesses and they mostly centered around effective leaderships skills. The soft skills and hard skills were highlighted as they must function in concert with one another. Some of the aforementioned people-skills that Dale Carnegie noted included being concerned for others and showing them that you care.

Making the community and non-members feel welcome is an important piece. Pastor Maclin referred to a church that had a welcome sign in various languages so that they would know that regardless of their background that church was open to them. Signage is just one method of welcoming guest. The environment should be inviting and comfortable upon arrival as well as entrance into the building. Obviously, the church is not going to grow if it is not a place where people feel welcomed.

He mentioned that changing the mindset for some people is very uncomfortable but once that change is in place and the functioning is better the members will ask what took so long to get to that point. Hindsight! He noted that one of the greatest change agents has been Southwest Airlines. They revolutionize the industry with their ability to think outside the box. Pastor Maclin reviewed the five characteristics of effective leadership that the CEO of Southwest Airline, Gary Kelly highlighted (Appendix E).

Pastor Maclin further shared church attendance facts. He noted that churches are competing with sports, sororities, fraternities and other groups and events that are now held on Sundays. There is a tendency for people to not want to come to church these days. Also, he shared the 50% of the members come twice per month. Often if they are not attending they are not giving tithes and offering. Online giving has been helpful in his church as well as many other across the country.

The first characteristic that was focused on was leaders caring about people.

Pastor Maclin said that it has to be a part of the leader's DNA. It is not enough to care about their church attendance but there also needs to be a concern regarding what life is like for them after church. He gave examples of being considerate of what members have to face when they leave service such as an abusive relationship or unemployment. Also, being concerned about their interests after church such as a football game. Learning who the members are such as where they are from, how they travel to church, their skills and family can foster a stronger bond. Connecting with concern as humans can make a difference when trying to grow.

The next handout reviewed was related to church administration. He mentioned that if the community changes the church has to change to meet the needs or the church will become obsolete. Organizing resources to do a better job at serving people is important. The handout lists relevant scriptures that support church operations with a business mindset. Pastor Maclin highlighted Acts the sixth chapter which is the New Testament biblical foundation.

People come to church based on events and we have to find a way to multiply the disciples and or followers. An outreach example he gave was having a shoe drive and setting up a table in front of the church and passing out shoes. The same with extra bakery items from a local bakery. Another example was giving away backpacks. He mentioned that his church had 300 backpacks across the pulpit. The task of the members was to bring the youth in on a specified Sunday and they celebrated the youth with food, moon bounces and backpacks. These are excellent examples of visibility and outreach coupled. There is a business aspect of the church and all can assist if they have the

knowledge and skills. Churches need to move beyond gender biases or they could miss out on prime resources.

Next, Pastor Maclin reviewed the “10 Tips of Managing the Church” handout. He mentioned that it is important to have a planning committee for each major event and the planning to start well in advance. He shared the fiscal benefits of the Community Development Corporation and Economic Development Corporation. Following the order of the final handout Pastor Maclin discussed disaster and strategic planning as well as critical people and documents that should be in place. From that list which he reviewed, he emphasized the importance of the church having a lawyer. The pastor should have a lawyer separate from the church.

Pastor Maclin’s presentation concluded with questions. The researcher proceeded to lead the post-test. Those were collected upon completion and the workshop was dismissed. The data was later analyzed and comments were listed for feedback. One of the critical pieces revealed from the results was greater clarification was needed on the EDC and CDC.

On November 14, 2017, a follow up session was held by the church attorney, Reverend Doctor Khalfani Drummer. This session was not a part of the original proposal. However, because there was a thirst for more information than what was shared in this area the researcher wanted to follow up immediately with information. The church leaders assembled again and Reverend Drummer reviewed the components of the EDC and CDC. One noteworthy piece of information shared was a board needs to be established for the CDC. Those board members must live in the community of the church which is called Mt. Pleasants. Therefore, this requirement would disqualify most

members from being a part of that board. Other logistics and legal requirements were discussed. Leaders seemed to appreciate the information and left with a better understanding of these critical components to move forward with greater business endeavors.

Summary of Learning

Forty-three leaders completed the pre-test. Some chose not to respond to some questions but at least forty responded to each question (Appendix F). Just to give a snapshot of the demographics of the members, 43.9% of the participants were in the sixty to sixty-nine age group. Thirty-five percent had bachelor's degrees and 30% had high school diplomas as their highest level of education. Eighty-three point seventy percent were leaders in the church and 7% owned their own business. While 37% say their computer skills are above average and 34.9% feel there are average use of technology was still an area deemed for growth. Eighty-three point seventy percent of the participants feel that the church is not using technology sufficiently.

Members' perception about business ownership at the beginning of the session changed by the end. During the pre-test, 87.5% of the participants felt that Canaan should own a business in the near future. At the post-test 97.5% were on-board with understanding how a business could benefit Canaan. Fifty-one point two percent understood EDC at the pre-test but a significantly greater number of participants (75.6%) understood by the end of Pastor Maclin's presentation. Similarly, there was growth in understanding the CDC. Thirty-one point seventy percent felt they understood it before the presentation and 61% felt more informed by the end of the session. The definition of

business intelligence improved slightly. During the pre-test, 78.6% felt that business intelligence (BI) was related to how smart or business savvy a member is on business-related issues from experience or exposure. Business intelligence is actually more a technology based approach to making decisions based on data collection. During the post-test 63.4% felt that BI was defined by being smart about business-related issues. To see that number reduce by 15.2% showed some growth.

The results are indicative of a successful workshop. Our leadership learned a significant amount of information that will help them grow as leaders and be change agents in our church community in and outside of the building. With this core group learning valuable information we can share and expand the knowledge of other members who did not attend.

Conclusion

Leaders must be competent. It does not matter how much money a church has because if they do not have competent, proficient and courageous leaders they will not be successful, according to Anthony Maclin as stated during his presentation. This project gave an opportunity for church leaders to expand their knowledge about utilizing effective business skills in church. The graph on page 141 demonstrates a shift in the perception of whether a church running a business would diminish spiritual focus.

In the pre-test 16.3% of the members did believe that the spiritual aspect would be overlooked or neglected if the church had a business endeavor. 44.2% of the members indicated that this could “possibly” occur and 39.5% indicated that a business would not impact spirituality. After the session the results indicated that members’ became more

open-minded and understood that business goals would not impact the spiritual realm. The post test revealed that 9.5% maintained there would be an issue, 40.5% indicated “possibly” and 50% decided “no” the spiritual focus would not be neglected or overlooked with a business. Fewer leaders were hesitant and more firmly understood the benefits.

Just relying on Sunday morning tithes and offering is not sufficient to sustain ministry work for the present and future church. Recognizing the spiritual needs and ever-changing technology influences will foster greater business intelligence among all members. The project gave ideas about leaders’ strengths and areas for growth. The results indicate that while much was learned from the presentation our leaders and members who did not attend can benefit from more legal, technology, and business support to continue in the direction of growth and outreach. “What we do with our money reveals our priorities, commitments and our values.”¹ It is important that even after establishing a CDC and business enterprises we continue to serve and be a visibility beacon of hope.

¹ Craig A. Satterlee, *Preaching and Stewardship: Proclaiming God’s Invitation to Grow* (Herndon, VA: The Alban Institute, 2011).

APPENDIX A
CONSENT FORM

Consent Form

Thank you for considering participation in the research study conducted by Rev. Larry Owens, Jr., a doctoral student at United Theological Seminary. The researcher is inviting church leaders who influence or make decisions regarding both spiritual and managerial matters of their churches to be in the study as well and general members as they may be future leaders. This form is part of a process called informed consent to allow you to understand the study before deciding whether to take part. Your participation is needed to help explore the potential role of developing Business Intelligence mindset and practices in church organizations via church leaders and future leaders. It will require a small investment of your time through participation in a pre-test and a post-test, a workshop, and attending two church services, where material will be presented during the sermons. All will occur at Canaan Baptist Church. The dates are proposed and may change but notice will be given in those unforeseen circumstances.

Who is needed to participate in this study?

All members are invited to participate; especially church leaders and future leaders.

What is business intelligence and why is this research needed?

Business intelligence (BI) can be described as the combination of technology, business processes, and people that produce actionable information for the purpose of improved decision making, solving complex business problems, and achieving organizational goals. While there is some research focused on BI in corporate and other for-profit settings very little research has been focused on the benefits for church and non-profit involvement in business endeavors.

What is being explored?

The purpose of this study is to explore the perceptions of church leaders about whether or not Business Intelligence and related practices can be of value to church organizations. The pros and cons will be considered and the importance of balancing spiritual integrity and management goals. Strategic planning will be explored as well as vision and mission statements.

Background Information:

The purpose of this study is to explore the growth and sustainability of the church through a business mindset. Current perceptions and understandings will be explored.

Procedures:

- **Consent and Overview of Study and Pre-test 10/8/17 1:00pm**
- **Workshop of Pastor Anthony Maclin on 10/14/17 10:00am-1:00pm**
- **Presentations during sermons 10/22/17 and 11/19/17 (10:00am)**
- **Post-test 11/19/17 1:00pm**

Voluntary Nature of the Study:

This study is voluntary and you may withdraw at any time. The researcher will respect your decision of whether or not you choose to be in the study.

Risks of Participating in the Study:

There are no known risks associated with this study. Being in this study would not pose a risk to your safety or well-being.

Payment:

There is no payment for participating in the study.

Privacy:

Any information you provide will be kept confidential and only the research team will review and analyze the data. The research team will not use your personal information for any purposes outside of this research project. Also, the research team will not include your name or anything else that could identify you in the study reports.

Contacts and Questions:

You may ask any questions you have now. If you have questions later, you may contact Rev. Owens via e-mail, phone call, or in person.

Statement of Consent:

I have read the above information and understand the study well enough to make a decision about my involvement. By signing below, I understand that I am agreeing to the terms described above.

Printed Name of Participant _____

Participant's Signature _____

Date of consent _____

Researcher's Signature _____

APPENDIX B

PRE-TEST

Business Intelligence Leadership Questionnaire (Pre-Test)



Dear Leader:

Please complete questionnaire. Remember that all information shared will be kept confidential.

Your feedback matters!! We appreciate your participation!

Participant#

Rev. Larry Owens, Jr.

October 2017

DEMOGRAPHICS

PLEASE CIRCLE ONE FOR EACH CATEGORY

Participant Age:

18-29

30-39

40-49

50-59

60-69

70-79

80-105

Highest Level of Education:

Elem. or Middle School

High School Diploma

Associate's Degree

Bachelor's Degree

Master's Degree

Post-Master's Certificate

Doctorate

PLEASE CHECK "YES" OR "NO"

Military Experience

☐ Yes

☐ No

Currently serving in a leadership role at Canaan

☐ Yes

☐ No

PRE-TEST

PLEASE CHECK 1 BOX FOR EACH QUESTION.

Our church has mission and vision statements.

☐ Yes

☐ No

Do you own your own business?

☐ Yes If Yes, what type

☐ No

Some believe that if churches focus a lot on creating businesses the spiritual component (such as teaching, inspiring and saving souls) will get overlooked or neglected. Do you agree?

☐ Yes

☐ No

☐ Possibly

Do you see renting our building to Church of the Advent on Sunday afternoons as:

- ☐ Ministry
- ☐ Business
- ☐ Both

Canaan has a strategic plan in place.

- ☐ Yes
- ☐ No

Do you think Canaan should own a business now or in the near future?

- ☐ Yes
- ☐ No

I understand the purpose of an Economic Development Corporation (EDC).

- ☐ Yes
- ☐ No

I understand the function of a Community Development Corporations (CDC).

- ☐ Yes
- ☐ No

Our current use of technology is sufficient for our church needs.

- ☐ Yes
- ☐ No

In a church business, what is most important:

- ☐ Profit
- ☐ Added income for ministry efforts
- ☐ Visibility in the community

Business Intelligence is related to how smart or business savvy a member is on business-related issues from experience or exposure.

- ☐ Yes
- ☐ No

Is the role of marketing in a business similar to the role of evangelism in ministry?

- ☐ Yes
- ☐ No

Holistic Biblical churches were set up to:

- ☐ Meet the spiritual need on Sundays and at Bible Study
- ☐ Meet the everyday needs of the community
- ☐ Both
- ☐ Neither

Is Canaan a

-
- ☐ Community Church
 - ☐ Commuter Church
 - ☐ Neither
 - ☐ Both

How many minutes does it take you to travel to Canaan (one-way)?

- ☐ 10 minutes or less
- ☐ 11-30 minutes
- ☐ 31-59 minutes
- ☐ 1 hour+

What is your means of transportation to Canaan?

- ☐ Walk
- ☐ Public Transportation
- ☐ Church Van
- ☐ Personal Vehicle
- ☐ Uber or Lyft
- ☐ Ride-share or Ride with fellow member

Which best describes your computer skills:

- ☐ No computer skills
- ☐ Basic internet surfing on my phone or tablet
- ☐ Below Average
- ☐ Average
- ☐ Above Average
- ☐ Proficient/Expert

COMMENTS?

Thank you for your participation.

APPENDIX C

AGENDA

LEADERSHIP SEMINAR
SATURDAY, OCTOBER 14, 2017

AGENDA

| | |
|-----------------------|---|
| 10:00 – 10:10 am | Devotions (Song, Scripture and Prayer) |
| 10:10 – 10:20 am | Opening Remarks: Pastor Owens |
| 10:20 – 11:30 am | Workshop: “Coupling Business Intelligence with Church Administration” Presenter: Reverend Anthony G. Maclin <i>Pastor, The Sanctuary at Kingdom Square Capitol Heights, Maryland</i> |
| 11:30 – 11:40 pm | Break |
| 11:40 – 12:15 pm | Workshop Continues: “Coupling Business Intelligence with Church Administration” |
| 12:15 – 12:30 pm | Questions/Answers Period |
| 12:30 – 1:00 pm | Chat with Pastor Owens Grace/Closing Prayer – Pastor Owens |
| 1:05 – 1:45 pm | Light Refreshments |
| 2:00 – 3:30 pm | |

JOINT BOARD MEETING & LUNCH (DEACONS & TRUSTEES)

*(After Closing Prayer, proceed to Second Floor
Conference Room, CCEB)*

“Join the Conversation and Make an Impact for Growth”

CANAAN BAPTIST CHURCH

“A Place Where You Can Seek, Serve and Celebrate our Savior”

Leadership Seminar 2K17

Guest Presenter:

Reverend Anthony G. Maclin
The Sanctuary at Kingdom Square

SATURDAY, OCTOBER 14, 2017

10:00 a.m. – 2:00 p.m.

Lower Auditorium
1607 Monroe Street, NW • Washington, DC 20010
Reverend Larry Owens, Jr., Senior Pastor

APPENDIX D
LEADERSHIP PACKET

***Coupling
Business Intelligence
With
Church Administration***

*Pastor Anthony G. Maclin
Facilitator*

*October 14, 2017
Canaan Baptist Church
1607 Monroe Street, N.W.
Washington, DC 20010
Rev. Larry Owens, Jr., Pastor*

What is Church Administration?

Definition: The organization of church ministry with proper policies and procedures as a means of serving God's people effectively by using resources in a manner that glorifies God.

1 Corinthians 12:28 (AMP)

28 So God has appointed and placed in the church [for His own use]: first apostles [chosen by Christ], second prophets [those who foretell the future, those who speak a new message from God to the people], third teachers, then those who work miracles, then those with the gifts of healings, the helpers, the administrators, and speakers in various kinds of [unknown] tongues.

Acts 6:1-7 (KJV)

6 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a proselyte of Antioch

6 Whom they set before the apostles: and when they had prayed, they laid their hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

1 Corinthians 14:40 (KJV)

40 Let all things be done decently and in order.

Exodus 18:13-26 (NIV)

13 The next day Moses took his seat to serve as judge for the people, and they stood around him from morning till evening. 14 When his father-in-law saw all that Moses was doing for the people, he said, “What is this you are doing for the people? Why do you alone sit as judge, while all these people stand around you from morning till evening?”

15 Moses answered him, “Because the people come to me to seek God’s will. 16 Whenever they have a dispute, it is brought to me, and I decide between the parties and inform them of God’s decrees and instructions.”

17 Moses’ father-in-law replied, “What you’re doing is not good. 18 You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone. 19 Listen now to me and I will give you some advice, and may God be with you. You must be the people’s representative before God and bring their disputes to him. 20 Teach them his decrees and instructions, and show them the way they are to live and how they are to behave. 21 But select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain – and appoint them as officials over thousands, hundreds, fifties and tens. 22 Have them serve as judges for the people at all times, but have them bring every difficult case to you; the simple cases they can decide themselves. That will make your load lighter, because they will share it with you. 23 If you do this and God so commands, you will be able to stand the strain, and all these people will go home satisfied.”

24 Moses listened to his father-in-law and did everything he said. 25 He chose capable men from all Israel and made them leaders of the people, officials over thousands, hundreds, fifties and tens. 26 They served as judges for the people at all times. The difficult cases they brought to Moses, but the simple ones they decided themselves.

2 Corinthians 8:17-21 (NIV)

17 For Titus not only welcomed our appeal, but he is coming to you with much enthusiasm and on his own initiative. 18 And we are sending along with him the brother who is praised by all the churches for his service to the gospel. 19 What is more, he was chosen by the churches to accompany us as we carry the offering, which we administer in order to honor the Lord himself and to show our eagerness to help. 20 We want to avoid any criticism of the way we administer this liberal gift. 21 For we are taking pains to do what is right, not only in the eyes of the Lord but also in the eyes of man.

10 Tips of Managing Church

(Excerpt from PastorTimClark.com blog)

Supervisor, FourSquare Church, Los Angeles

1. **Administrative Systems are vital and necessary to support the life and vision of the church.**
 2. **Know your personal administrative weaknesses – admit them – and get help.**
 3. **As Senior Pastor make sure that you understand the finances of the church well. Create separation between yourself and the finances by putting in place systems and safeguards for accountability.**
 4. **Be transparent in all areas especially in areas of finance.**
 5. **Be Detailed – Think through and brainstorm (with advisors and planners) every major event long before it happens. Have contingency plans –always have a plan (B) and possibly a plan (C) if necessary.**
 6. **Keep written notes and files. Have planning sessions well in advance but also have debriefing sessions as soon as possible after the event is over.**
 7. **Be frugal and wise in your spending and investing of church resources.**
 8. **Be trustworthy in all areas of administration and finance (Luke 19:11-27).**
 9. **Insist on Excellence in Administration. It supports the vision and brings about a healthy and happier congregation. (1Kings 10:1-10).**
 10. **Learn to communicate vision clearly and concisely. Involve as many leaders as necessary and possible vision casting and implementation.**
- ❖ *Always remember [you many not go to hell for bad church administration –but you most certainly will go through it] –Randy Remington, Senior Pastor of Beaverton Foursquare Church, Beaverton, Oregon*

Seven Plan That Every Church Should Eventually Have in Place

- **Financial Plan**
 - **Money/Management & Budget**
- **Succession Plan**
 - **Leadership succession policy & procedures**
- **Disaster Plan**
 - **Fire/Flood/Tornado/Hurricane**
- **Contingency Plan**
 - **Snow/Temporary Location**
- **Life Safety Plan**
 - **Active/Shooter/Active Fire**
- **Strategic Plan**
 - **Future vision (What's our plan going forward)**
 - **Membership Retention**
- **Public Relations Plan**
 - **Media & Information Management**

Not A “Wish” List – But A “Must” List

- Articles of Incorporation
- Bylaws
- An Insurance Umbrella
- A “Firewall” of Protection
 - Legalities that keep the church and its officers safe from any liabilities that may arise out of the course of doing business
- A Viable Business Plan
- A Corporate Address
- A Bank/Banker
- A Bookkeeper
- An Accountant
- A Business Advisor
- An Economic Development Advisor

Publications:

- **Ministry Today Magazine**
- **Church Law and Tax Report**
- **Christianity Today**
- **Church Executive Magazine**

APPENDIX E

FIVE CHARACTERISTICS OF EFFECTIVE LEADERS

Five Characteristics of Effective Leaders

By Gary Kelly

Southwest Airlines Chairman and CEO

➤ LEADERS MUST CARE.

Leadership is about people. Period. Great Leadership is about inspiring people, serving people, caring for people, and caring about people. You have to show you care through daily actions.

Years ago, we assembled a panel of Southwest Employees who had served our country in the Iraq War, and asked them to describe what great leadership looked like to them. To a soldier, their heroes were the one who cared about them – as human beings.

➤ LEADERS MUST COMMUNICATE.

Not communicating well is one of the great mistakes a Leader can make. When Leaders don't communicate well, Employees don't feel values. For that reason, I can't think of anything more important in Leadership than communication.

Good communication involves listening and genuinely respecting others' opinions.

Anytime you work with a group, you should expect disagreement. You should embrace dissent. Teamwork isn't about "going along." It's about hearing all views, admitting mistakes, and sharing risks and rewards jointly.

➤ LEADERS MUST HAVE CHARACTER.

To be a great Leader or Team Member, you must have character: honesty, integrity, respect for others, and selflessness. There's an old saying that adversity doesn't create character, it reveals it.

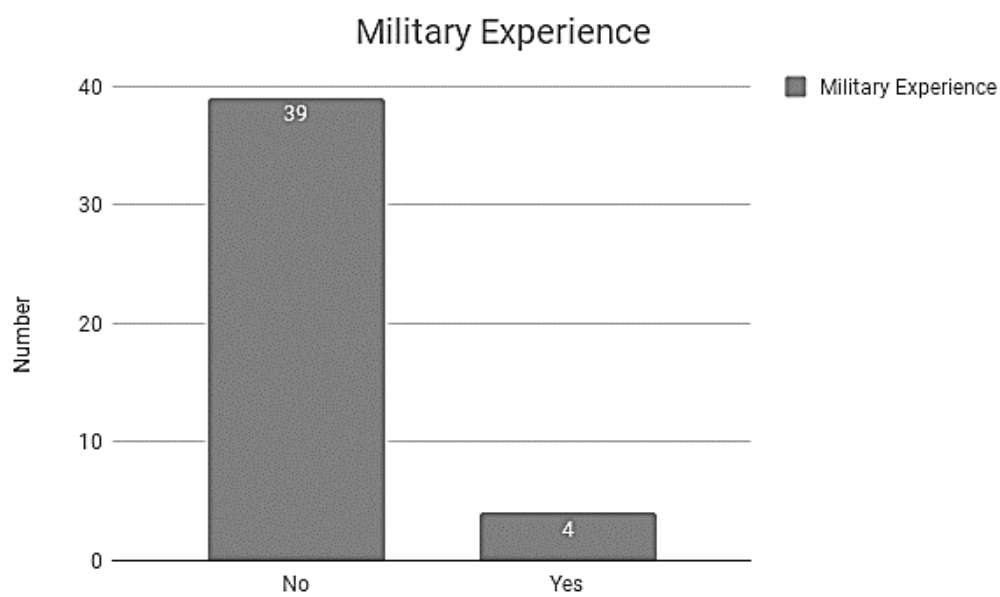
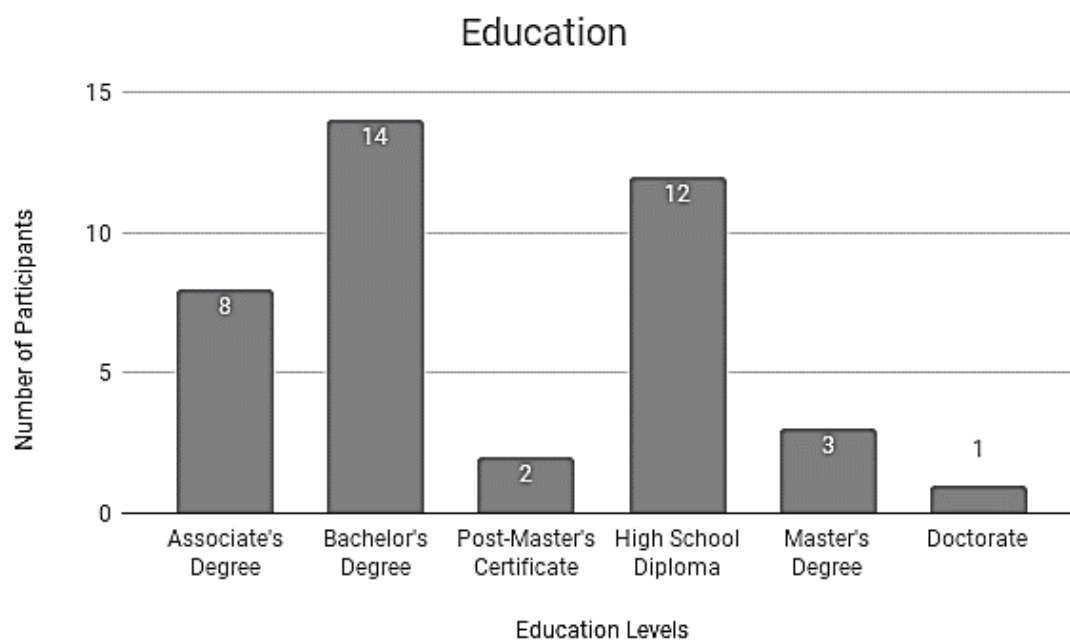
➤ LEADERS MUST BE COMPETENT.

Effective Leaders know their stuff. You must be competent. Under-promise and over-prepare. I've found that technical aspects of a profession are the easier parts, and the human relationship side is the most challenging. Still, you must be competent and proficient to get anything done.

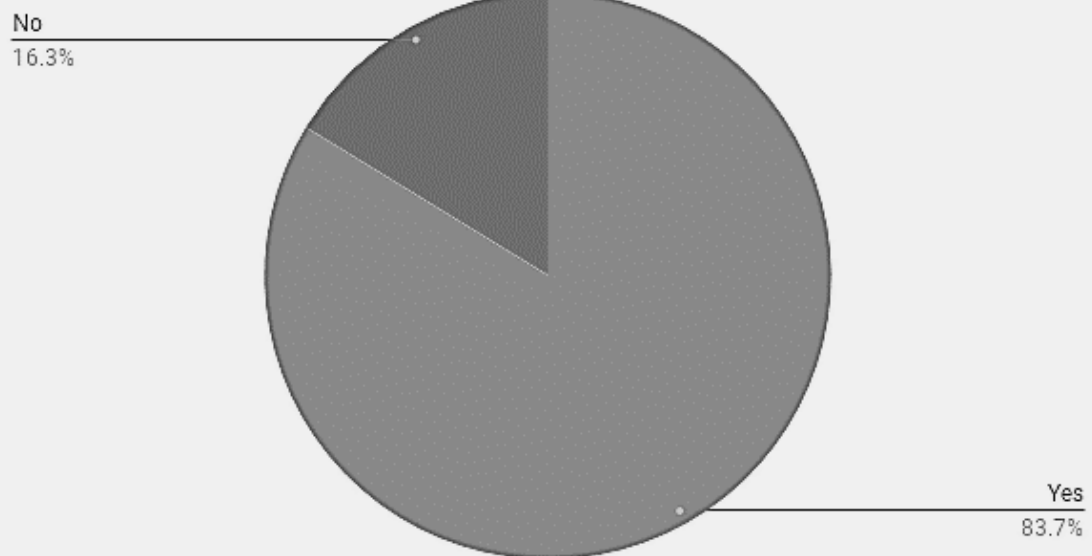
➤ LEADERS MUST HAVE COURAGE.

Finally, Leaders must have courage. It's easier to be a follower and let someone else own a problem or make a decision. It's much harder to stand up, speak up and be accountable

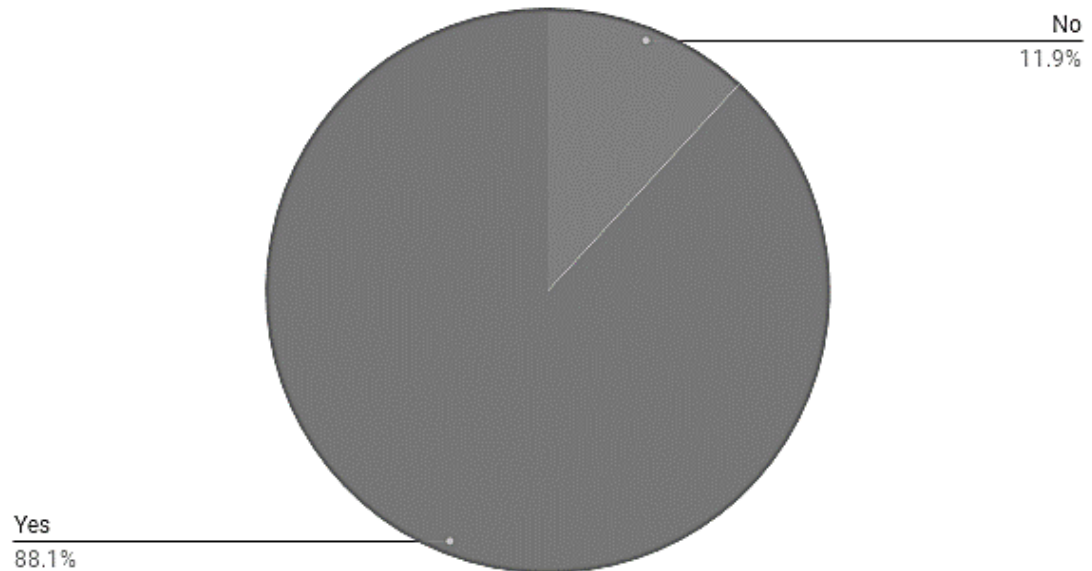
APPENDIX F
RESULTS

Demographics:

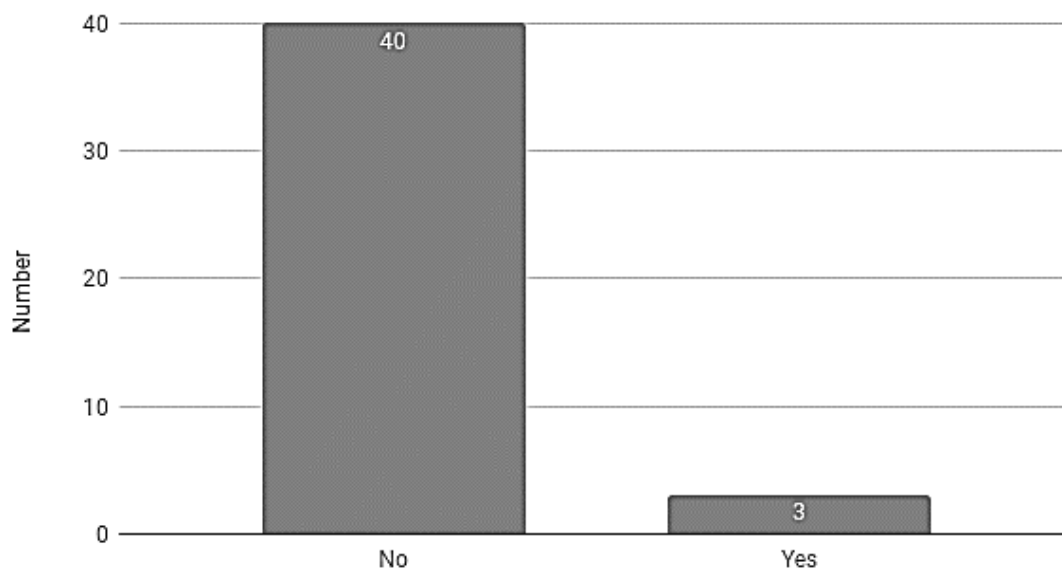
Count of Currently serving in a leadership role at Canaan?



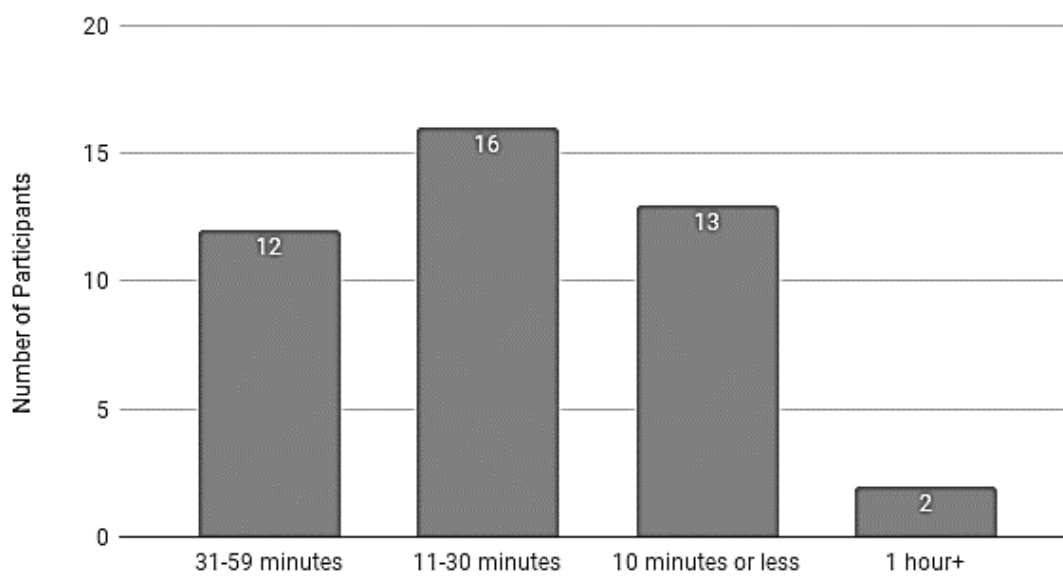
Count of Our church has mission and vision statements.



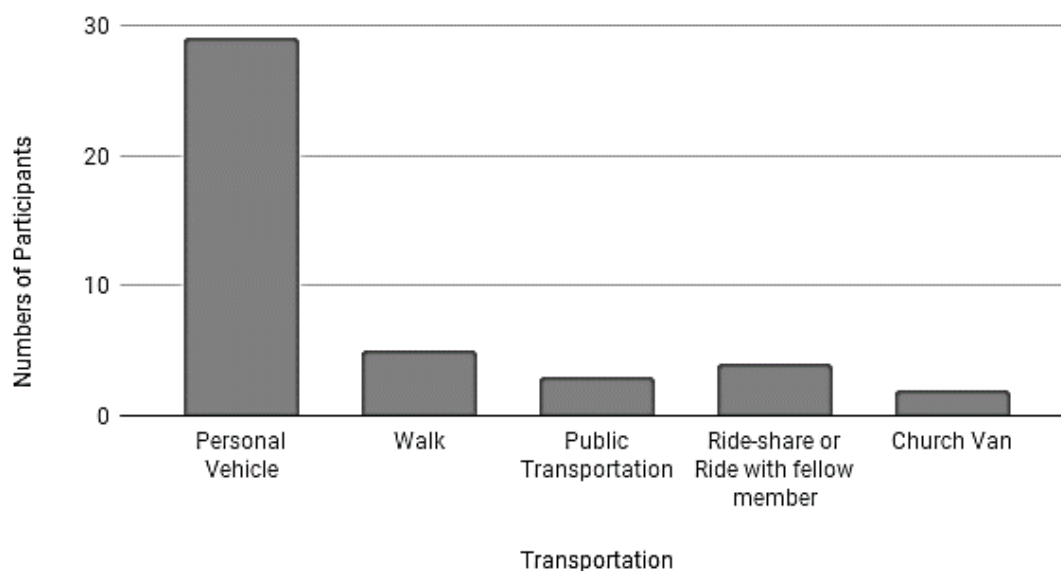
Members Who Are Business Owners



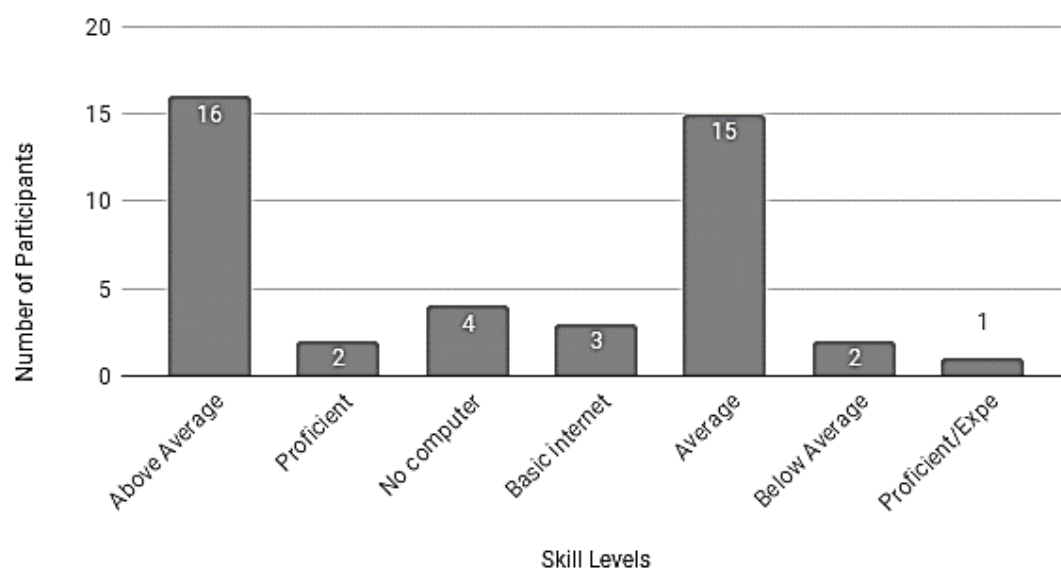
Commute Time to Canaan



Means of Transportation to Canaan?

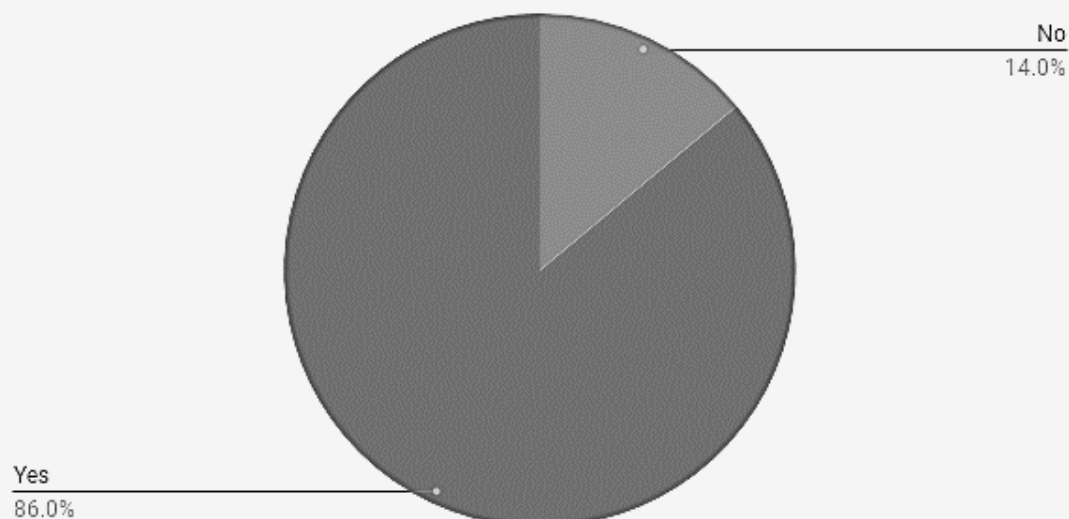


Computer Skills

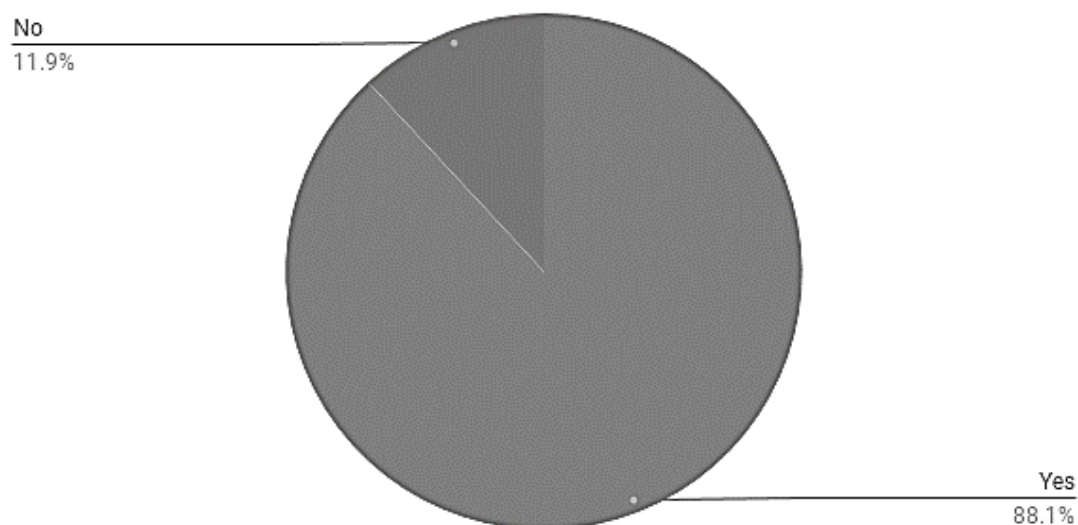


PRE-TEST and POST-TEST Results

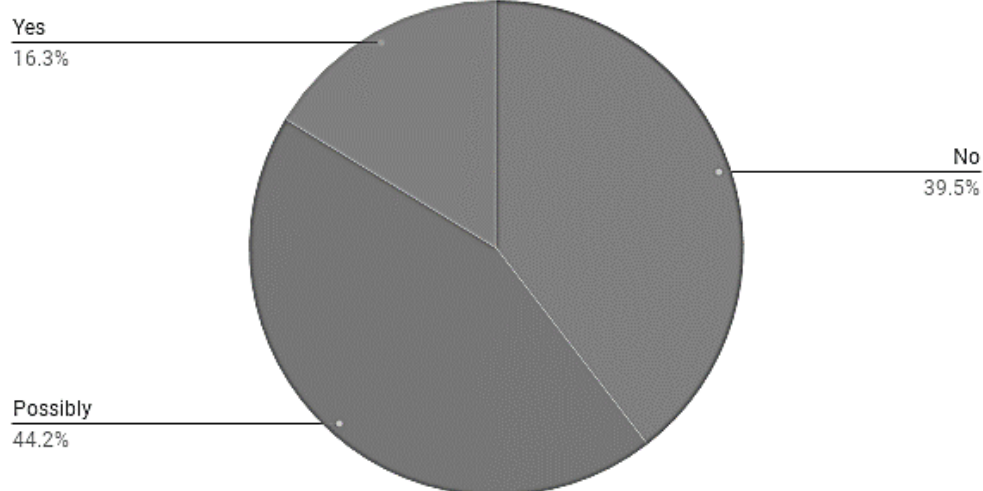
Participants who believe church has mission and vision statements (Pre-Test)



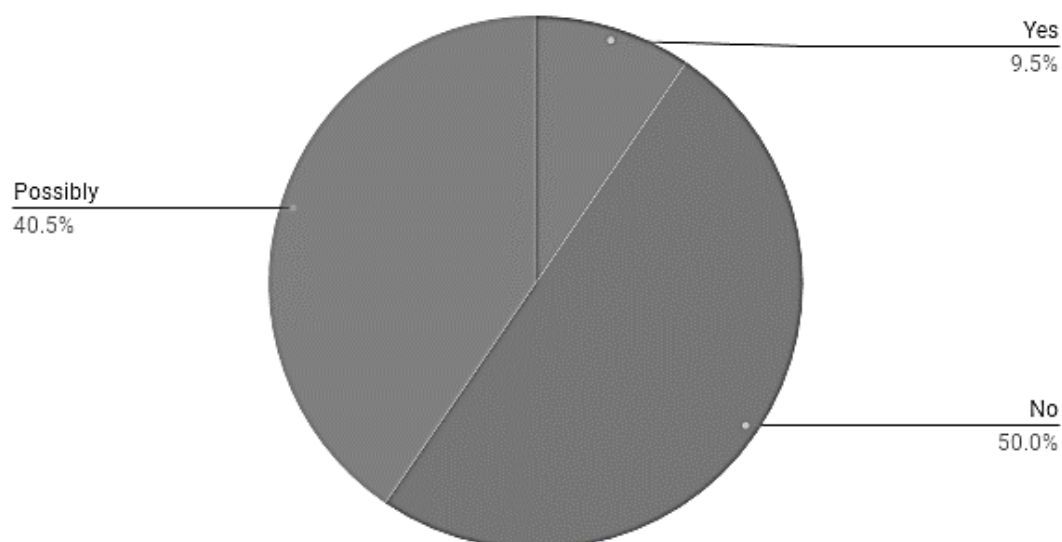
Participants who believe church has mission and vision statements (Post-test)



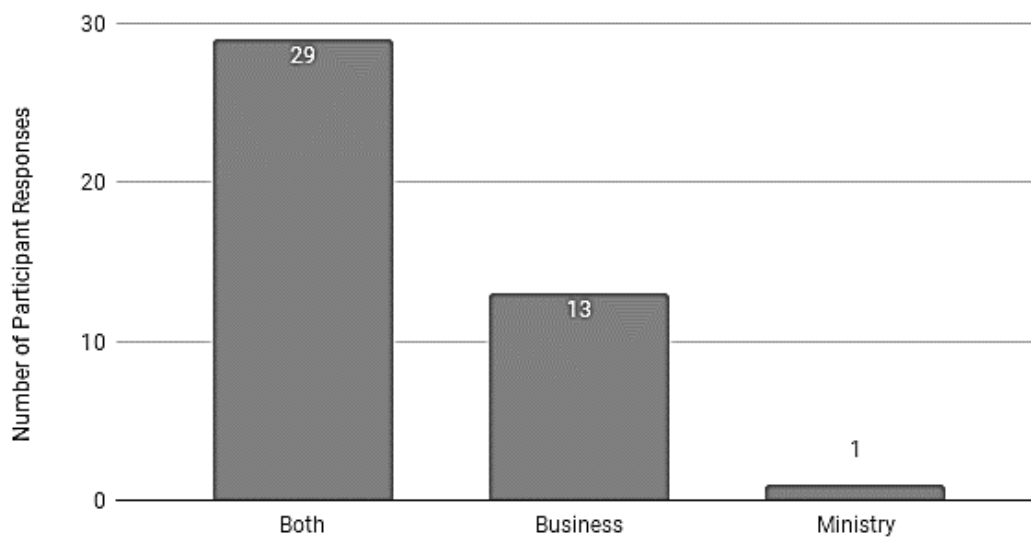
Some believe that if churches focus a lot on creating businesses the spiritual component will get overlooked or neglected. Do you agree? (Pre-Test)



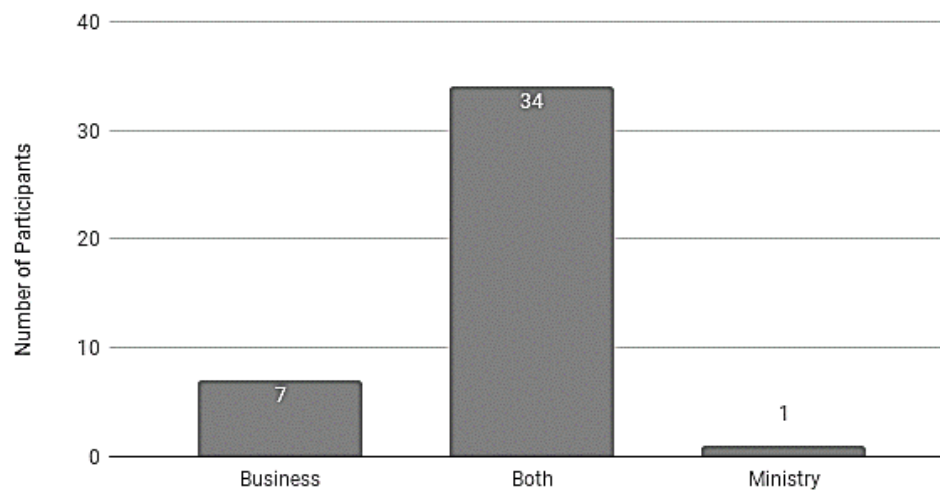
Some believe that if churches focus a lot on creating businesses the spiritual component will get overlooked or neglected. Do you agree? (Post-Test)



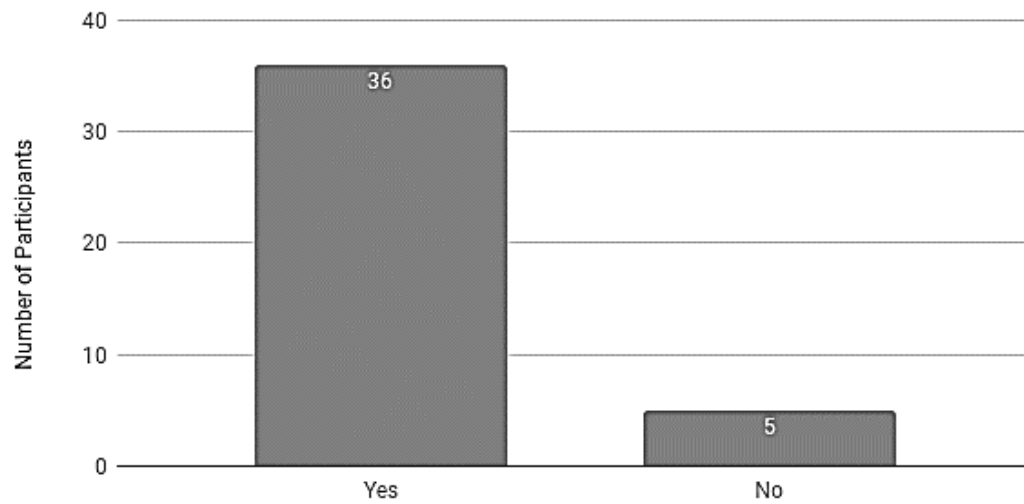
Do you see renting our building on Sunday afternoons as a business, ministry or both?
(Pre-Test)



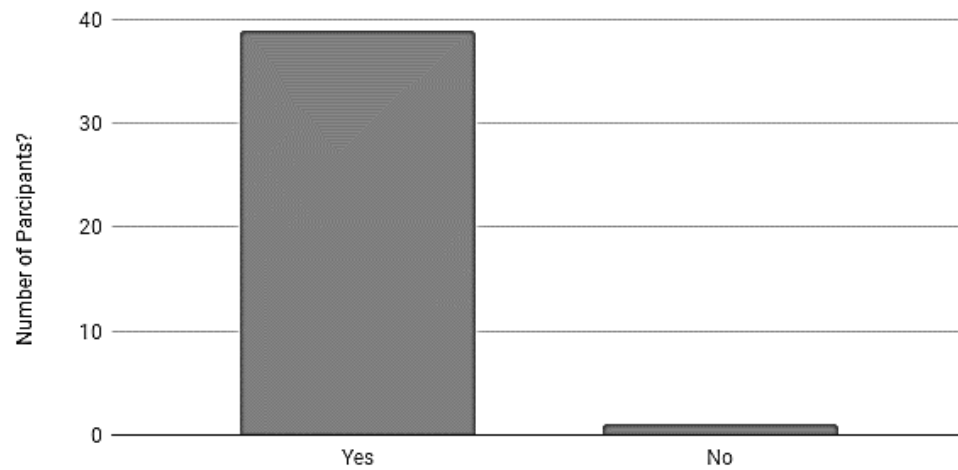
Do you see renting our building on Sunday afternoons as a business, ministry or both?
(Post-Test)



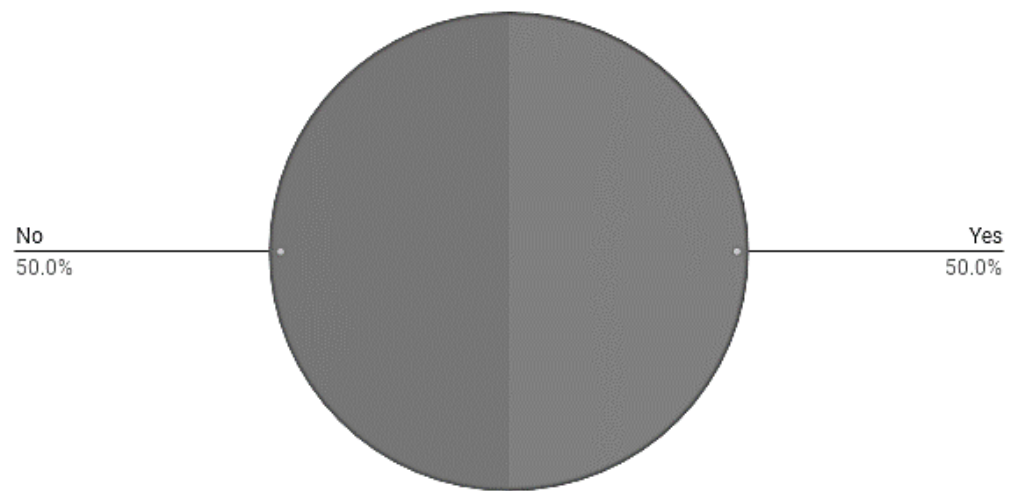
Do you think Canaan should own a business now or in the near future? (Pre-Test)



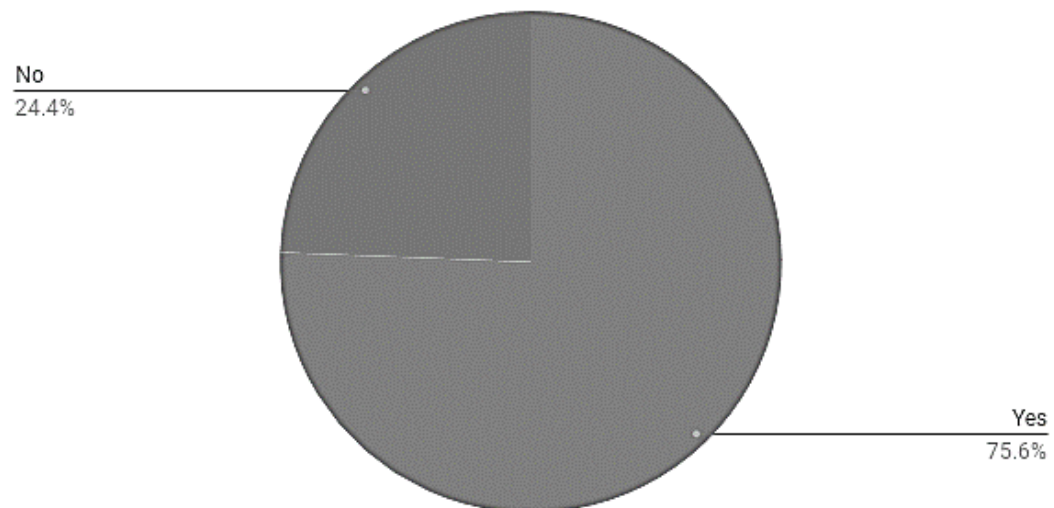
Do you think Canaan should own a business now or in the near future? (Post Test)



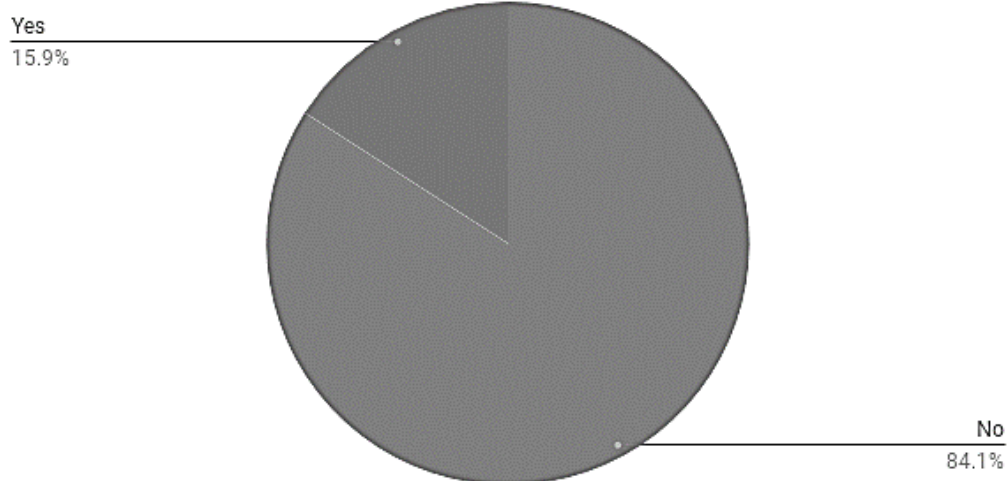
I understand the purpose of an Economic Development Corporation (EDC) Pre-Test



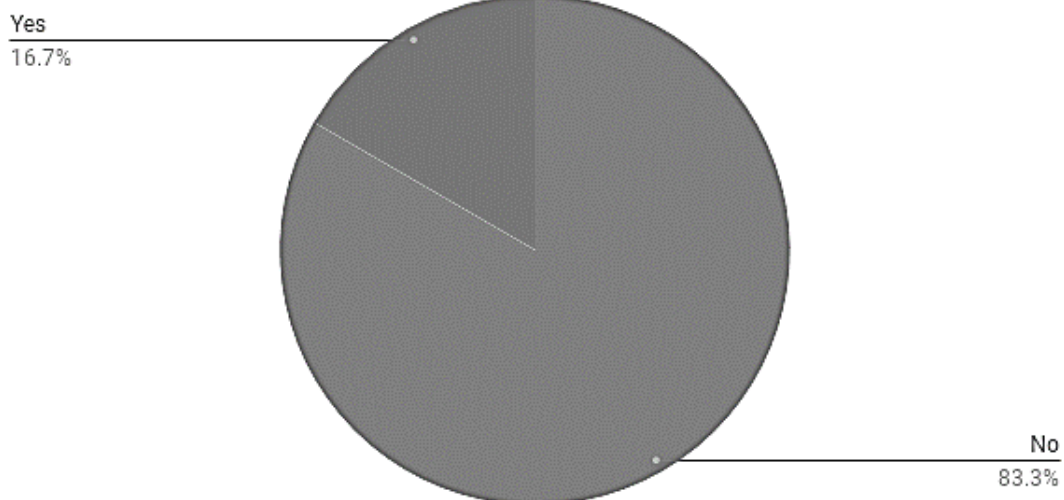
I understand the purpose of an Economic Development Corporation (EDC) - Post- Test



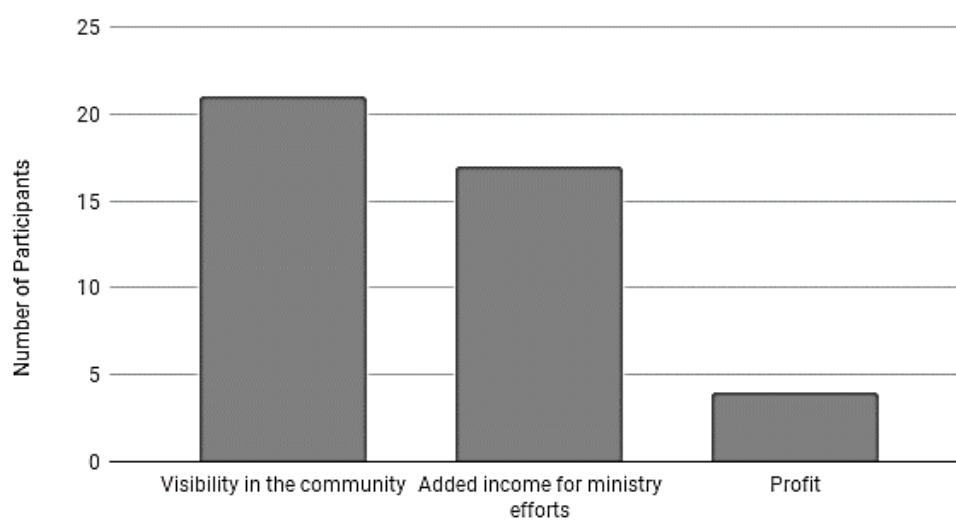
Our current use of technology is sufficient for our church needs. (Pre-Test)



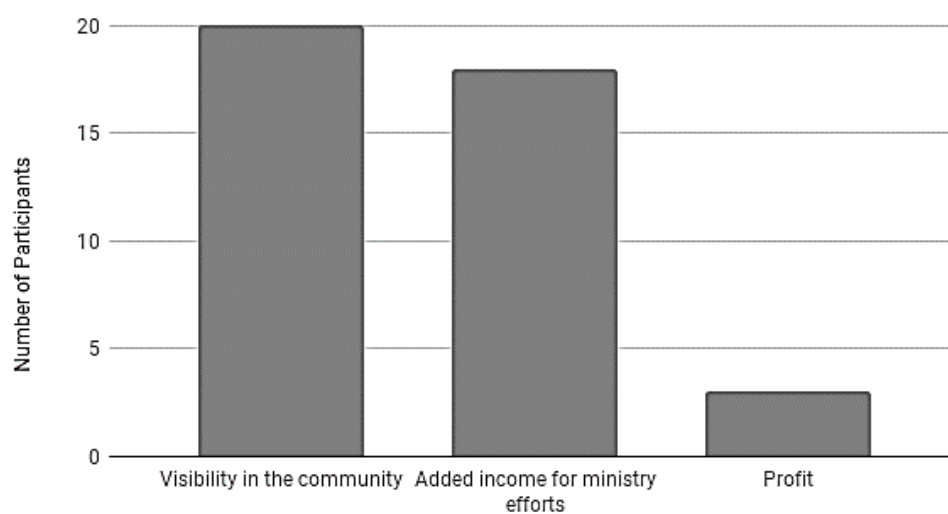
Our current use of technology is sufficient for our church needs. (Post Test)



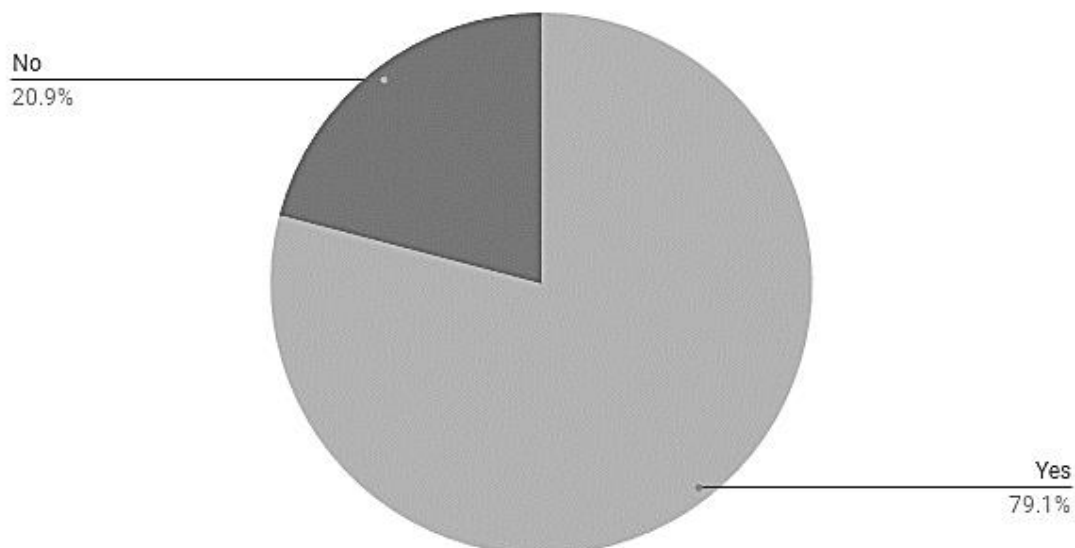
In a church business, what is most important? (Pre-Test)



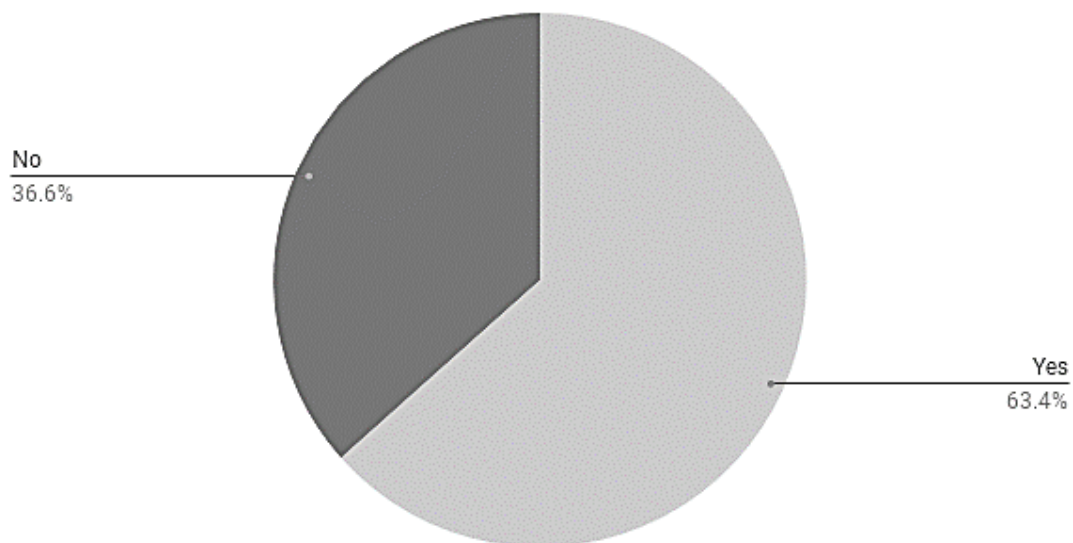
In a church business, what is most important? (Post-Test)



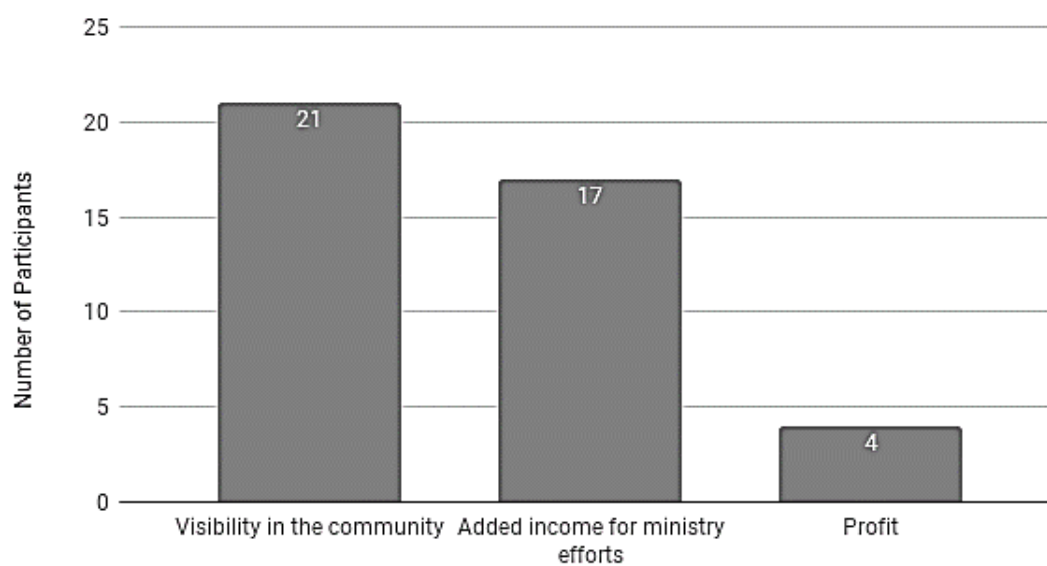
Business Intelligence is related to how smart or business savvy a member is on business-related issues from experience or exposure. (Pre-Test)



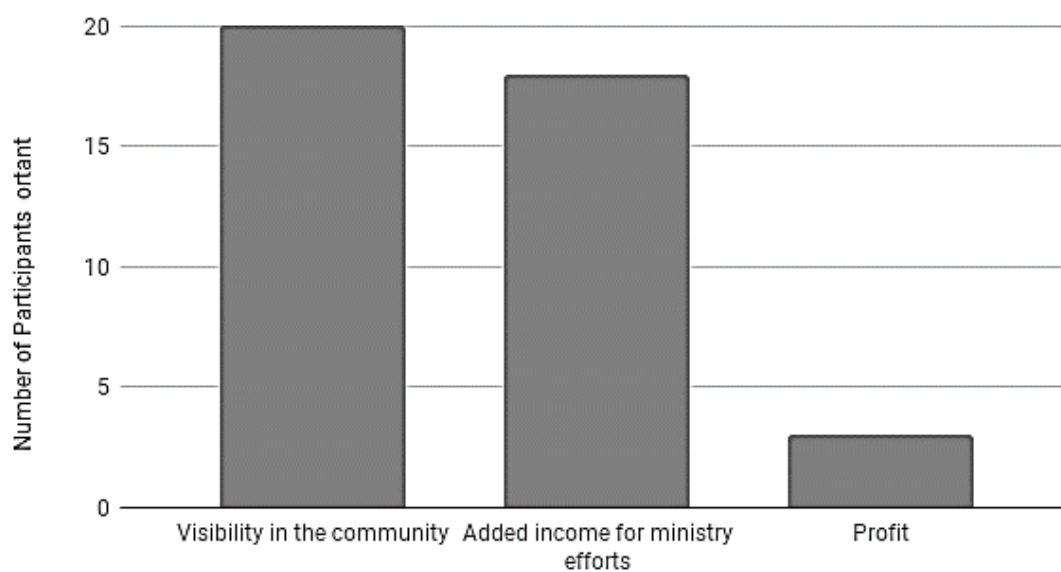
Business Intelligence is related to how smart or business savvy a member is on business-related issues from experience or exposure. (Post-Test)



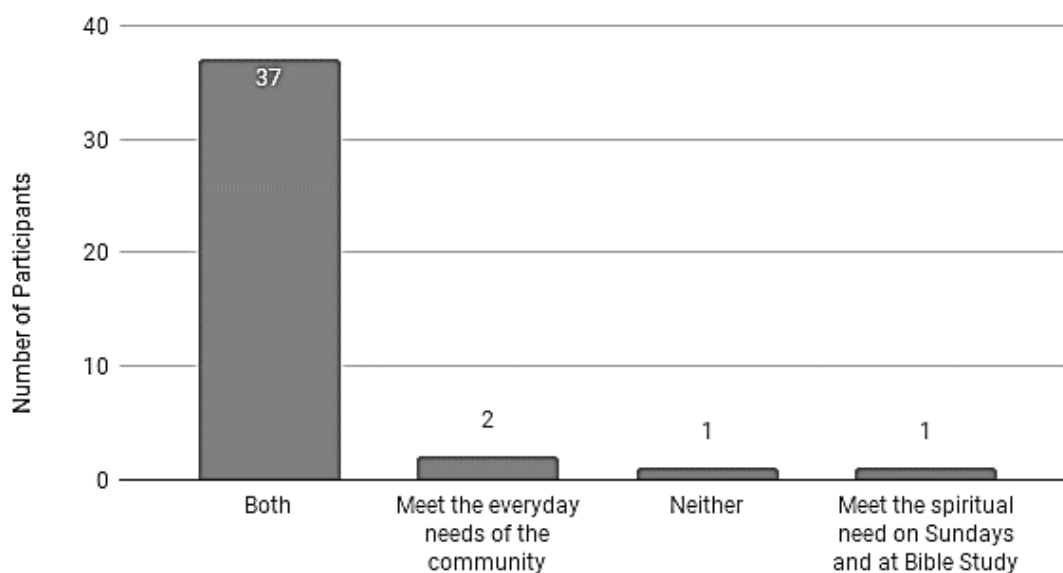
In a church business, what is most important? (Pre-Test)



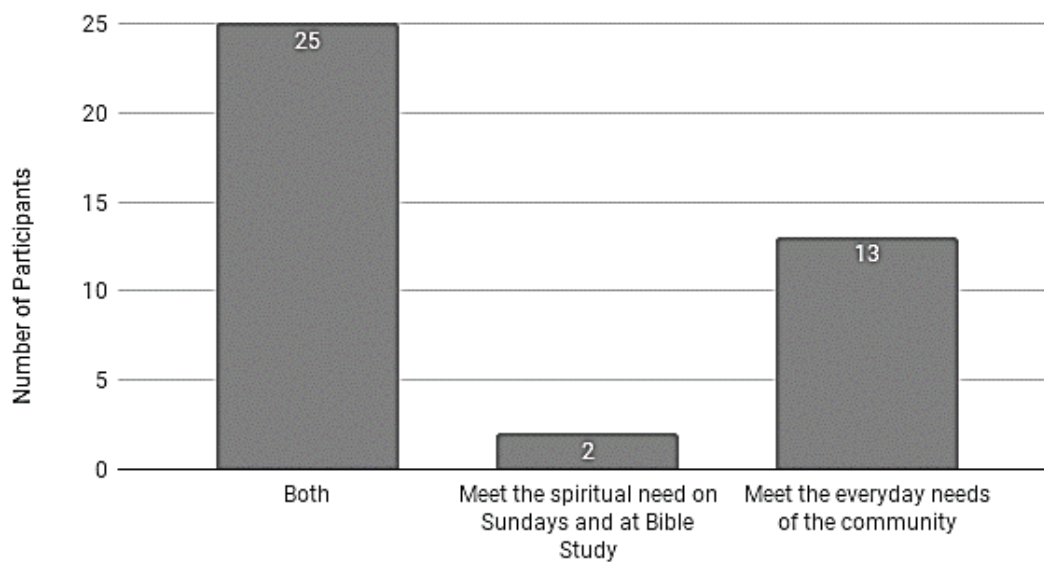
In a church business, what is most important? (Post-Test)



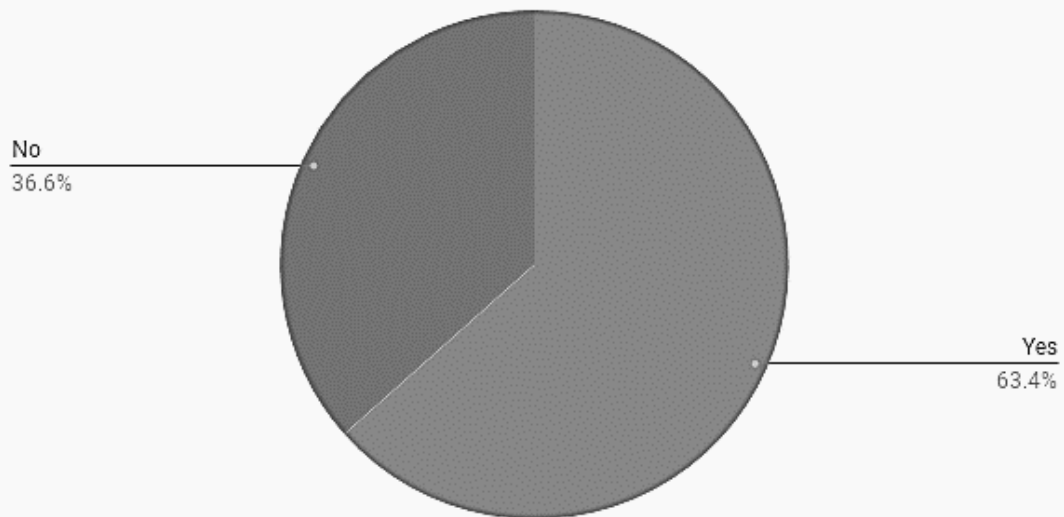
Holistic Biblical churches were set up to: (Pre-Test)



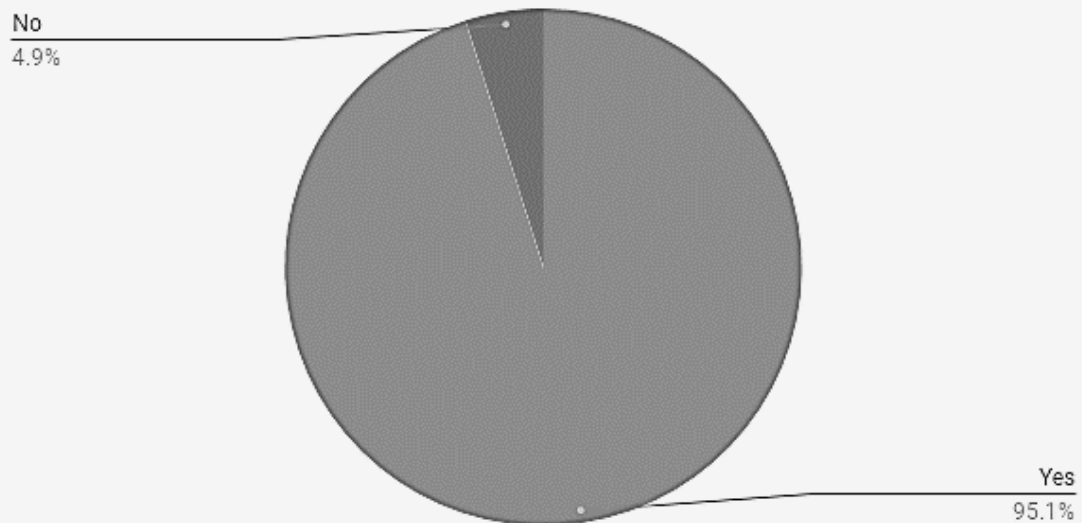
Holistic Biblical churches were set up to: (Post-Test)



Is the role of marketing in a business similar to the role of evangelism in ministry? (Pre-Test)



Is the role of marketing in a business similar to the role of evangelism in ministry? (Post-Test)



Post-Test Comments (copied exactly as written):

- In order for a thriving church or business to be a unit on grow we must have great leaders, effective communication, very competent person and integrity. Effective leadership must grow.
- Canaan is a strong and blessed church. There is room for improvement or it can happen with structure or leaders that are serious or dedicated to change. God Bless.
- I learned a lot at this Leadership seminar.
- It seems that our church needs to develop a strategic plan with slated leaders and expectations with time frames.
- An excellent topic and presentation for the church/leadership.
- I enjoyed the green sheet and the yellow handout review the most. Wish we would have had more ideas to share with Pastor Maclin for dialogue. Overall good seminar.
- I would great if Canaan could own a business with the mindset of helping to bring others to Christ and for profit-making.
- Agree that we should do a better job with outreach to the community.
- Lesson learned: we are a church on the G.R.O.W. Let's Grow- move on, process with progress.
- I found his handouts to be very helpful and useful. Overall a very interesting seminar.
- The class helped identify some of our strengths and weaknesses. It also showed the necessity for Canaan to get into business acquisition mode.

- My knowledge was greatly increased. Better understanding of Business Intelligence Leadership.
- Is it fair for church to be associated with gambling/or the sale of alcoholic beverages to generate a revenue stream for the church?
- The speaker gave us some great ideas of how we can increase our income.
- I am beginning to understand a little better the need for the church role in meeting the needs of the community.
- Canaan should get involved in the community. Select a business that will minister to the community.
- Great questions. Very informative and drew out some of my leadership skills that I didn't think I had.
- A lot of pertinent information to show where we are as a church and where/what we need to do to get where we need to be.
- Learning how the church can upward (?) in its own community and who you can go to for help.
- I feel it would be beneficial if Canaan converted to an electronic system to pay tithes and offerings.
- Church is a business as well as a praying facility.
- This was a very enlightening and eye opening workshop.
- The facilitator was very informative. What he focused on was and could be most beneficial to the growth of Canaan Baptist Church. *Character of a leader * An effective leader * Disaster plan implementation
- Information is power. Much information was given.

- More information needed on the topic of CDC and EDC.
- We need to get out and explore our opportunities (?).
- The instructor presented ideas for Canaan relating to owning a business through utilizing Wells Fargo and designation of a person near the church to report to the church for emergencies (i.e. shut off water, gas leaks, etc.). The church needs a lawyer and the pastor needs a separate lawyer.
- Good session. We need to move quickly on suggestions/ideas for community and partnership outreach. Planning team is essential a good role for revamped workers conference next round of pastoral appointments.

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